INFINITY FOUNDATION INNER SCIENCES SERIES

INDIAN PHILOSOPHY AT UNIVERSITY OF HAWAII



by Shruti

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Indian Philosophy At University of Hawaii 1997-2005

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Shruti

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FOREWORD

It is a matter of great satisfaction for me to write a foreword to this book authored by Shruti. Indeed, I got a glimpse of the kind of initiative that the Infinity Foundation has been undertaking at the University of Hawaii for the promotion of Indian philosophical tradition during the past eight years and of the fruitful outcome of that effort.

I have written several times that the image of 'the mystical and the non-rational East' is being perpetuated through a non-representation of authentic philosophical thinking in the curriculum of the departments of philosophy at the universities in the West. It is a joy for me to be informed of the role that the Infinity Foundation has been playing at the University of Hawaii for augmenting research and teaching in the area of Indian thought. Moreover, this funding is supporting the researchers and students to approach the subject – vast and intricate as it is – with a healthy curiosity, enabling them to shed off the prejudices and the arrogant attitudes that the word 'orientalism' has come to denote.

There is hardly any doubt that when this learning process will gather momentum, with regard to the traditions of thought stemming from the Indian sub-continent, a new phase will be-

gin in the context of cross-cultural understanding. It can also be expected that a community of enquirers in a global context will gradually emerge who, in turn, will openly acknowledge with humility the conceptual resources of India as a common source of intellectual enrichment and enlightenment.

The Infinity Foundation and all the professors, research scholars as well as students who are engaged in the performance of this significant task deserve our praise and admiration.

Dr.Anindita N. Balslev,
Former Professor,
Department of Philosophy,
University of Copenhagen
27, November, 2005

1

INFINITY FOUNDATION PROJECT AT UNIVERSITY OF HAWAII (1997-2005)

HIGHLIGHTS

Infinity Foundation's program at UHawaii (University of Hawaii at Manoa) has aimed to enhance the status of Indian philosophy and Indian systems of psychology in its mainstream academy. Over an eight-year period, Infinity's grants to UHawaii were in excess of $215,000, apart from indirect costs of supporting the program and related activities. The results achieved were:

PARADIGMS: Important new paradigms were developed and existing ones supported, such as:

- A graduate-level course on Indian Psychology was successfully developed and taught.

- Indian Sanskrit *pundits* were introduced to mature Western epistemology, which started a process of formal discussion about contemporary Western theories of knowledge through their own Indian *siddhantas* (theories). The first Sanskrit monograph on modern West-

ern epistemology has been produced as a result of this program, which is a new and vital resource for *purva-paksha* (understanding of others' theories in a serious and respectful manner). This should eventually result in an Indian "home team" of scholars who can reverse the hitherto one-way criticism of Indian philosophy by the Western-trained mind.

- *Yogavashishtha,* a vast and complex philosophical-psychological system which is widely respected across diverse non-dualistic Indian spiritual traditions, was given prominence in mainstream academic circles for the first time.

- Important themes on *Kashmir Shaivism*, Indian philosophy of science in the light of modern physics and cognitive science, and Hindu-Buddhist metaphysical relationships, were among those given special exposure to in the academy.

- A tradition of studying original Sanskrit texts in a comparative-philosophical way rather than orientalist-philological way has been established over the eight years, covering diverse traditions such as Abinavagupta's *Kashmir Shaivism*, Gangesha's *Navya Nyaya*, Mokshakaragupta's *Yogachara Buddhism*, Nagarjuna's *Madhyamika*, Bhartrihari's system of grammar and the *Natya Shastra* commentary. Important challenges were generated against the stereotype of "irrational" Indian thought.

PROGRAMS: Infinity's program has helped make UHawaii the acknowledged leader in Indian philosophy in US academics. The Infinity conferences and lectures have generated wide awareness.

PEOPLE DEVELOPED: Scholars were nurtured at many levels to upgrade academic research and teachings on Indian thought:

- Prof Chakrabarti is now an internationally recognized authority on many areas of Indian philosophy that are important to Infinity Foundation.
- About two dozen senior scholars have been nurtured by Infinity's various activities.
- Young researchers on Indian philosophy were nurtured through PhDs and are now teaching in tenure track college positions.

PRODUCTS: A variety of books, journals and academic papers have been published, and several more are under production. Curricula on teaching Indian philosophy and psychology have also been developed.

2

THE PROBLEM BEING ADDRESSED

The picture below is of a monument to Sir William Jones, the great eighteenth century British Orientalist, in the chapel of University College, Oxford.



This marble frieze shows Sir William sitting at his desk writing, while three Indian traditional scholars squat in front of him, interpreting a text or contemplating on some problem. It is well known that, for years, Jones sat at the feet of learned *pundits* in

India to learn Sanskrit grammar, poetry, logic, jurisprudence and metaphysics. He wrote letters home about how fascinating, and yet how demanding, was his learning of these ancient materials. But this sculpture shows - rather starkly - the Brahmins down on the floor, crouching, bare-bodied and subservient, hinting that they are illiterate or ignorant, (when in fact they knew all they were teaching by heart and did not need notes or printed texts!) while an imperial Jones is seated at his desk, writing. The inscription below hails him as "Justinian of India" because he "formed" a digest of Hindu and Mohammedan laws. The truth is that he translated and interpreted into English a tiny tip of the iceberg of Indian *dharmashastra* literature along with some Islamic law books. Yet, the monument depicts Jones as the "law giver", and the "native informer" to be the "receiver of knowledge".[1]

This telling sculpture amply illustrates how the semiotics of colonial encounters has attempted to inscribe a profound asymmetry of epistemic prestige upon the future East-West exchange of knowledge and its geopolitical implications.

This deeply entrenched prejudice was recognized by Infinity Foundation (IF) after it had sponsored and witnessed many academic events in the US which had a distinct Euro-centric bias. So in 1996, it decided to collaborate with Prof. Arindam Chakrabarti, determined to bring about a transformation in cross-cultural perceptions.

Infinity Foundation had begun its journey with an intuitive and experiential knowledge of the impact that Indian philosophies, traditions and systems of mind science (psychology) could have on the individual and collective consciousness of people. It was deeply disturbed with the apathy of Western academia towards Indian philosophies and psychological knowledge systems, often branding them as "irrational" and "non-scientific". A common bias is founded on the outrageous charge that Indian texts such as *Yogasutras*, *Mahabharata*,*Upanishads*, *Dhammapada* and *Jaina Sutras* extol virtues that are mostly negative, mostly "don'ts" rather than "do's"; that they, therefore, do not motivate altruistic action such as helping the poor, providing for schools and nursing the sick. Since the West's colonization of

non-Christian peoples was powered by the triple drive of religious, political, and economic hegemony, for spreading Christianity, Empire and Commerce, using the guise of ethics for "filling up this lack" of positive social consciousness in the Indian religious and social morality served as the best excuse for ideological domination.

This has fed the perception of a "world negating Eastern wisdom" which provides a lacuna waiting to be filled by the "rational" and "progressive" West. Unfortunately, this has been largely internalized and accepted by modern (that is, Western-educated) Indians. This may be explained as an example of the Pizza Effect, named after the cultural phenomenon that pizza started out as a poor peasant's diet in Italy but, upon reaching popularity in America, it was upgraded in its native land to a more sophisticated status - likewise, Indians schooled in colonial systems or influenced by them re-mapped their own traditions to make them seem legitimate in European frameworks.

Such misinformed premises have to be seriously met by re-education about the profound virtues in our scriptures about compassion, one-ness, sharing and happiness, that are ready resources to address contemporary human and worldly issues.

For instance, a key chapter of the *Mahabharata* (*Anushasana Parva.*13) is devoted mostly to *daana-dharma*, the virtue of giving. Many later Sanskrit works were devoted to such altruism which is ingrained in the Rigveda as well as in the *Bhagavad-Gita*, as an essential part of ritually sanctified consumption of food and other life-sustaining goods. Obligatory sharing of one's consumable earnings is the basis of the *Vedic* and *Shramanic* models of life. The Rigveda and the *Gita* emphasize that only through positive sacrifice (*yajna*) - of selfish desire, attachments, preferences and possessiveness towards wealth, knowledge, food and belongings (while accepting all joyfully), can the human race evolve individually and collectively. Giving or sharing is a positive, illumining action leading away from selfish individualism and towards a sustainable ecosystem based on interdependent existence. The Hindu *yajna* (sacrifice) entails surrender of the lower desire-driven, attachment-oriented nature of the being, and a movement towards self-awareness and an aspiration for a life of

compassionate sharing.

In 1996, Infinity Foundation decided it was time to initiate long-lasting, impacting projects towards a comparative and constructive philosophical dialogue. Infinity Foundation's President, Rajiv Malhotra, had started the foundation after a series of life-changing spiritual influences, and believed that global consciousness at the turn of the millennium was at the threshold of unprecedented change. His mission was to be an agent facilitating ideological, intellectual and philosophical dialogue, striving to correct the imbalance in the politics of knowledge in the academic realm.

3

INFINITY FOUNDATION LAUNCHES IT'S PROGRAM AT UNIVERSITY OF HAWAII

In 1996, Inder Kapur, a reputed journalist from India, a mutual friend and resident of Hawaii as well as spiritual seeker and exponent of *Yogavashishtha*, introduced Rajiv Malhotra to Professor Arindam Chakrabarti who had just come from Delhi to join the University of Hawaii's philosophy faculty. In an email exchange with Prof. Arindam Chakrabarti, Rajiv wrote:

"It has been at least a millennium since people from the East established something widely recognized, highly acclaimed wherever it was spread, etc. We are at the turn of another millennium.

A hundred years ago, Physics was suddenly transformed and the very fundamental beliefs held for centuries were discarded. We are again at the turn of a century. I am convinced that some startling new beliefs will become center stage in the next few years."

Arindam Chakrabarti, in turn, introduced Rajiv to Eliot Duetsch, the Chair of the Department of Philosophy, UHawaii. After a careful search by the Foundation, Arindam Chakrabarti was selected to be nurtured by Infinity for nearly a decade and a

strategic understanding with UHawaii was reached. During the summer of 1997, the Department of Philosophy at the UHawaii received its first grant of $20,000 from Infinity Foundation. Rajiv expressed his aspirations and support in an email to Arindam as follows:

"Such activity has always (deep down) been the most satisfying desire in my life. Recently, this possibility seems to have materialized and I must seize the chance given. Having found you is a big blessing for me, and now we have to find ways to harness your lifetime investment in learning and cultivating this knowledge."
— Rajiv Malhotra

Between July 1997 and June 2005, the Foundation gave UHawaii in excess of $215,000 for a variety of research, teaching and publishing activities with the overall aim of infusing Indian Philosophy into the American college mainstream curriculum. Throughout this period, Arindam Chakrabarti, Professor of Philosophy, served as the Principle Investigator and coordinator for the program of Infinity Foundation at UHawaii.

Of special interest were *Advaita* and *Dvaita Vedanta*, *Yogavashishtha*, *Mahayana* Buddhism, Bhartrihari's linguistic non-dualism, Abhinavagupta's *Kashmir Shaivism*, *Nyaya* and Buddhist theories of truth and knowledge, and the concepts of the self and the body. Also of importance was to study these from the point of view of contemporary physics, philosophy, phenomenology, and psychology. It was important from the beginning not to study or teach Indian thought in isolation or as frozen classical texts or dogma, but to have critical, analytically informed, authentic encounters with the brightest minds in Physics, Cognitive Sciences, Metaphysics, Ethics, Philosophical Psychology, Epistemology and Phenomenology.

Arindam explained the enormity of the challenge he had accepted to lead Infinity's ambition of transforming biased minds and illumining young learners with a comparative global approach:

"The problem with even Indic revival enthusiasts is that most of us do not have the time or dual background to master these deeply Indian philosophical categories first and then do responsible research into the Western classics to produce interesting answers to such questions. But here is the ray of hope: if the intent is genuine, and we work hard, even erroneous understanding of either tradition sometimes opens up new lines of research as long as one is thinking hard and not "preaching". What matters is the spirit to "turn the tables" and see what happens! Let us study Western Philosophy as a fascinating ethnic exotic tradition rather than as the Invisible Transcendental Subject from where all scientific investigation ORIGINATES!"
— Arindam Chakrabarti, April 5, 2001.

Besides supporting Prof. Chakrabarti's personal scholarship, the Infinity grant made possible the support of one to three graduate students each year for eight years, the holding of 18 prestigious lectures by internationally recognized speakers, and the sponsorship of three conferences (in Los Angeles and Varanasi).

The Infinity Foundation grant enabled the invitation of a large number of eminent speakers to contribute towards a greater understanding of these ancient schools of thought. Each speaker spent three to five days at the UHawaii campus, usually giving one or more workshops for students and faculty, a formal public talk (listed below) and an appearance in a class or a seminar. A large number of faculty members and academicians with widely divergent philosophical interests attended these talks and interacted with the internationally reputed speakers on Buddhist metaphysics, Bhartrihari, *Yogavashishtha* or idealist interpretations of Quantum Physics with keen interest.

In an email to Prof Chakrabarti, Rajiv expressed his specific interest to nurture the traditions' roots:

"Please note that we wish to develop a new strategy going forward, in which greater emphasis will be placed on nurturing the roots of the Indic traditions. While harvesting the fruits is of immediate benefit and is easier to accomplish, in the long run the harvests

will vanish if the roots are neglected."
— Rajiv Malhotra

To facilitate this nurturing of roots, Infinity's project at UHawaii has given specific grants to help educate and prepare many committed graduate students to become academic scholars of Indic philosophical traditions. Between 1997 and 2005, out of the 13 students who enjoyed the Infinity research assistantship, many have now completed their PhDs and enjoy tenure track positions in universities in the US.

Besides young scholars in the West, the Foundation has been keenly interested in nurturing a "home team" of Indian pundits who would engage the West as peers in debate, along the same lines as the lively debates among the *Darshanas* of India, a tradition that lasted for centuries. Those intellectual encounters were classical India's equivalents of peer reviews and interfaith dialogues on an ongoing basis. Arindam wrote of the intellectual vibrancy of its current Sanskrit scholars in this regard:

"You would be amazed how much clearer and advanced (logically, not just spiritually) these Sanskrit writings are. Except Vedas and Gita *none of them are "Scripture". They are written by people at least as sharp as Von Neumann and Schrödinger and Heisenberg...If you ever expose yourself to a typical traditional teacher of those Sanskrit texts, then you will see that (unlike Western Book Reports or Summaries and contrary to popular image of a "mere* Pandit*") they recreate the text every time they teach it."*
— Arindam Chakrabarti

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INFINITY FOUNDATION'S IMPACT AT UHAWAII

The positive impact of Infinity Foundation's program upon UHawaii has been assessed as follows:

"… In the New York Times, Sunday, Jan 13, 2000, Education Supplement, it has been remarked that three graduate programs of the University of Hawaii are regarded as international leaders: Astronomy, Oceanography and Indian and Chinese Philosophy. This is based on an independent International ranking by www.blackwellpublishers.co.uk/gourmet, which for the last two years has ranked University Of Hawaii philosophy department as THE TOPMOST of all the excellent schools in the area of Indian philosophy.

This topmost rank in the field has helped our department get permission to rehire in the position of David Kalupahana the moment he retired last semester when the rest of the University is under all sorts of hiring freeze. Within a couple of days we are flying in two very bright--one young one senior - international scholars for our Indian Buddhist Philosophy position, and I am the search-committee chair for that process. NOW, LET ME TELL YOU THIS WITHOUT ANY DOUBT: SINCE 1997 THE INFINITY

FOUNDATION'S GRANT-- AND OUR SPEAKERS' SERIES AND GRADUATE STUDENT SUPPORT SPECIFICALLY AIMED AT INDIAN PHILOSOPHY CAN CLAIM AT LEAST 50% OF THIS CREDIT.

…Without any matching grants from the University itself, for the last five years, Infinity Foundation has been supporting two to three incoming graduate students and an immensely successful distinguished lecture series…"

– Prof. Arindam Chakrabarti, Department of Philosophy, University of Hawaii at Manoa, 2002

UHawaii's top administration has repeatedly expressed its gratitude to Infinity Foundation:

"*Your foundation's ongoing contribution to this important program provides invaluable support towards teaching and research activities in Indian philosophy and culture at the University of Hawaii. Without your foundation's generosity, opportunities of this kind would not be possible."*

– Patrick M. McFadden, President University of Hawaii Foundation, May 19, 2000.

"We sincerely appreciate your longstanding support of this distinguished program. The program's promotion of Indian Philosophy as the central theme of research, teaching and special lectures has done much to nurture international understanding and goodwill. I extend my sincerest thanks for your generous support through the years."

–Elizabeth B. Sloane, President, University of Hawaii, July 15, 2002.

"It is a pleasure to thank you for your recent gift to the Non-Dualistic Philosophy fund in the University of Hawaii Foundation. We are honored by your support. Programs in Indian Philosophy and culture enhance the University's international focus and strengthen the understanding between the people of Hawaii and India. We are grateful to your ongoing assistance in promoting this important program.

Once again, thank you."

– Kenneth P. Mortimer, President, University of Hawaii and Chancellor, University of Hawaii at Manoa, June 5, 1998

"The gifts from the Infinity Foundation over the last several years have greatly enhanced the ability for our students and faculty to perform meaningful, comparative research in the field of non-dualistic philosophy, and this support demonstrates that you recognize their significant contribution to the University's role as an incubator for ground-breaking research and knowledge."
–David McClain, Acting President, October 14, 2004.
cc: Chancellor Peter Englert, UH Manoa, and Dean Judith Hughes, UH Manoa College of Arts & Humanities

As an excellent sign of sustained impact, on the graduate students' demand, the Philosophy Department agreed to continue the program initiated by Infinity Foundation using their own funds while the Foundation took a break in order to assess its 10-year programs everywhere:

"Rajivji, you will surely be pleased to hear that though we don't have any Infinity grant this year, the continuity of the work is being maintained...The philosophy Graduate students have virtually FORCED me to teach a regular Sanskrit Text reading course on Indian Aesthetics. So we are reading the very tough and complex, Abhinava-Bharati *commentary by Abhinavagupta* Natya Shastra *Chapter SIX, including the Critique of Lollata, Shankuka, Bhattanayaka's theories of Dramatic/Poetic mimesis and emotional communication, and Abhinava's own theory of Aesthetic rapture—all in the original. This starts day after tomorrow, with seven students who have all taken Sanskrit for more than 3 years now."*
–Arindam Chakrabarti, August 29, 2005.

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INFINITY PROGRAM ANNUAL THEMES

Rajiv Malhotra, in a correspondence with Principal Investigator Prof. Chakrabarti, explained the importance of examining a diversity of frameworks and putting them in dialogue with others:

"For 25 years I have believed that a "systems" representation could be fruitful to convey some of the complex ideas in philosophy. This has never been done in the way I envision. This would be only a representation and as is the case of any model, the representation is not the thing but merely one view of it. In fact, EVERY description has the same inherent issue with it: Nonduality /Absolute simply cannot be represented in any linguistic categories, for the very act of doing so makes it dualistic. (This is like saying that a prism could never see white light, because the very act of seeing by a prism transforms the light into many colors.)
Despite this, the USEFULNESS of a representation is determined by how various people could be influenced to proceed along a certain direction, to what extent it could remove doubts at least in theory, etc. THIS IS TRUE EVEN OF THE SIMPLEST TEACHINGS BY RECENT MEN LIKE RAMAN MAHARSHI —even the simple practical advice has to be in terms of linguistic categories. So we

cannot dismiss a description on the grounds that it is in terms of dualistic categories, because everything in the mind is.
Once such a model or description is in place, THEN I would like to have us work on its various implications — morality, daily living, Bhakti, *how and why of meditation. Furthermore, this body of beliefs must be reconciled with other popular beliefs. This involves western philosophy, science, religions (including re-explaining Hinduism to most Hindus) and psychology. In fact, non-duality could be the CANONICAL FORM, which serves as a platform for understanding many other doctrines and establishing a relationship among them."*
— Rajiv Malhotra, June 28, 1997.

Consistent with this principle, each year the UHawaii Philosophy Department has selected a specialized annual theme for the Infinity Foundation Program. These themes have been as follows (a brief description of each is given in the Appendix).

1997-98	Physics and Consciousness
1998-99	*Yogavashishtha* I: Time and Causation
1999-00	*Yogavashishtha* II; and Bhartrihari's Linguistic Non-Dualism
2000-01	Consciousness and Self-Consciousness: In *Kashmir Shaivism*, *Yogachara* Buddhism and contemporary Western Philosophy
2001-02	Indian Theories of Knowledge and Consciousness
2002-03	Philosophy of *Yoga* and Abhinavagupta
2003-04 & 2004-05	*Nyaya* and Buddhist Theories of Truth and Knowledge

Under a given year's theme, activities were organized for the Infinity Program in the following categories:

- Visiting Distinguished Lecture Series
- Curriculum development and teaching
- Graduate Student Fellowships, Teaching Assistantships and Stipends
- Research by renowned academic scholars, mainly Arindam Chakrabarti

- Conferences
- Publishing

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SUMMARY OF ACTIVITIES BY YEAR

1997-1998: PHYSICS AND CONSCIOUNESS

> *"I feel that the analytical approach successfully models a reality, and that non-dualism gives one the non-conceptual experience that this reality is virtual."*
> -Rajiv Malhotra

Research and Teaching:

An introductory course was developed by Arindam Chakrabarti, on '*Vedic* and Non-*Vedic* Systems of Indian Philosophy' was taught to 25 undergraduates.

Arindam Chakrabarti spent his summer researching (1) 'A Non-Dualist Critique of Intentionality (the relation between awareness and its object): a contemporary analytic look', and (2) 'Knowing, Unknowing and Knowing All By Being All' (subsequently presented as a paper in an International Conference and published in the Volume of Essays out of that conference, "*Vedanta*: Concepts and Applications, Ramakrishna Mission Institute of Culture, Kolkata, 2000".

Visiting Professor Program:

Visiting Professor Amit Goswami lectured to High School students at the famous Punaho School and to the undergraduate students at UHawaii on the subject of Quantum Mechanics and Einstein's view of time, besides conducting an intensive workshop with the faculty members of the Philosophy Department regarding how interpretation of results in Quantum Mechanics can change our views of objectivity, possibility and creativity.

Professor J.N. Mohanty from Emory University who uniquely combines expertise in Analytic and Continental (especially German) Philosophy, along with groundbreaking research in Classical Indian Philosophy, delivered the Infinity Lecture, and also conducted a four-hour seminar on Hegel's Phenomenology of Spirit and its relations with Husserl's Phenomenology, for faculty and graduate students. A direct student of Heisenberg and other great German Philosopher-Physicists, Professor Mohanty's clear and profound exposition inspired the students.

Professor Stephen Phillips of University of Texas, Austin, and Professor Mark Siderits of Illinois State University, lectured to the undergraduates on Shankara and Nagarjuna.

Graduate work by grant recipients:

The Infinity Graduate Research Fellowship awardee, Matthew Mackenzie, wrote three research papers on the 'Idea of Pure Consciousness in *'Advaita Vedanta*' and other related issues in Indian and Western philosophy, apart from helping the Principal Investigator in arranging the above-mentioned events.
On the basis of his research, partially supported by this grant, Professor Arindam Chakrabarti devised an introductory course of '*Vedic* and Non-*Vedic* Systems of Indian Philosophy' leading up to the 'Vedantic Metaphysics of Moral and Metaphysical Non-Difference', which was taught to 25 undergraduates. (Dr. Matthew Mackenzie is now an Assistant Professor of Philosophy at Muhlenberg College, Pennsylvania, where he teaches courses on Indian philosophy, Philosophy of Mind, as well as Wittgenstein.

One of the main purposes of the Infinity grant to Hawaii was to create instructors whose expertise in Indian Philosophy will enhance rather than compromise their competence as first rate Western philosophy / logic teachers. In the past, even bright Indian Philosophy professors have had to find jobs in Religion, or South Asian Studies departments.)

1998-1999: *YOGAVASHISHTHA* SERIES -TIME AND CAUSATION

This, and the following year's theme, was the direct result of Infinity Foundation's specific interest in encouraging intellectual work on *Yogavashishtha* and its wider awareness.

> *"I DO CONFIRM THAT* YOGA VASHISHTHA *IS THE MOST CENTRAL DOCTRINE TO MY LIFE, one which I most endearingly wish to assimilate and help others benefit also."*
> *– Rajiv Malhotra*

Research and Teaching:

A user-friendly 'Introduction to *Yogavashishtha*' was developed as a philosophical text for undergraduates and graduate courses. Research material from the text was also compiled in the form of the following list of basic questions around which an instructor could plan a 'critical creative reading' of it:.

The Yogavashishtha Tool-Kit:

What liberates us from illusion and suffering: Wisdom or Work or Meditation or Moral Action?
Answer: Both, like the two wings of a bird, are needed for the flight of freedom.

What is the best method of teaching the ultimate illusoriness of the world of plurality without misleading people into laziness and immoral inactivity?

Answer: the method of story-telling with continuous analysis and rational reflection.

The basic concepts to be unpacked:

- The epistemology of pure argumentation and meditative reasoning, rather than blind faith in scriptures.
- The three spaces (*Akasha-s*).
- *Chit,* or pure consciousness.
- The unintelligibility of the dream-reality distinction.
- The possible plurality of worlds.
- The need for dynamic self-effort, social and intellectual initiative, and opposing the myth of “fate”.
- The place of a teacher (Guru) and good company in living a spiritual life in the material world.
- The role of the felt body, breathing, and speech-syllables in meditation.
- How work can become meditation.
- Whose mind is imagining the ‘real’ world? The concept of a cosmic creative super-mind.
- The socially engaged and aesthetically refined life of a living liberated person.

In an effort to make this text more widely known, Prof. Chakrabarti conducted a graduate seminar on the *Yogavashishtha* and has convened a series of events on the text. Almost simultaneously, as an echo effect, Professor Mary McGee, responding to Rajiv Malhotra’s conversations during a separate and independent Infinity Foundation grant at Columbia, taught the *Yogavashishtha* in a graduate seminar at Columbia University.

Visiting Professor Program:

Chris Chapple, Professor, Department of Theology and Director, Asian and Pacific Studies, Loyola Marymount University, Los Angeles, participated in an additional seminar on Thursday, 5th November, 1998, called “Dream & Reality” for students and teachers. He had various working meetings with Professor Chakrabarti to discuss the “*Yogavashishtha* Textbook Project” being created under the Infinity Foundation Grant.

Henry Stapp, Senior Staff Physicist at the Lawrence

Berkeley Laboratory, University of California at Berkeley, gave his colloquium lecture on Friday, 20th November 1998, on 'Mental Force and Free Will in the Quantum Universe'. He also conducted an additional session on Monday, 23rd November, where he engaged the faculty and Graduate students in a thought provoking discussion.

Jay Garfield, Head of Department of Philosophy, University of Tasmania; Director, Tasmania -Tibet Partnership Program, conducted a "Cognitive Science" Seminar, on Thursday, 3rd December, 1998. He spoke at the "Dream & Reality" Seminar.

Wendy Doniger, professor of the History of Religions, the Divinity School, University of Chicago, spoke on 5th February, 1999, on 'Gender and Memory in the *Yogavashishtha* : The Case of *Cudala*'. She had a discussion with members of the previous semester's "Dream & Reality" Seminar.

Huw Price, Professor of Natural Metaphysics, School of Philosophy, University of Sydney, gave a very lucid and fascinating talk on 'Teleology and True-Symmetry in Microphysics', as the final Infinity Lecture for this academic year at the Hawaii Philosophy department, on Friday 23rd April,1999. He argued that as long as we are doing microphysics, the best way to interpret the apparent non-locality of the particle in the two-slit experiment and the collapse of the wave-function only at the point of our detection, is to give up time's arrow and have a world where future events can cause past events or vice-versa. He had an additional session in which he had intensive discussions with faculty and graduate students. He also came to Professor Chakrabarti's Wittgenstein seminar and raised questions.

Dr. Kapila Vatsyayan, a friend and advisor of Infinity Foundation, who was the Founder Director of Indira Gandhi National Center for the Arts, and also the chairperson of the Sarnath Tibetan Institute of Buddhist Philosophical Research at Varanasi, gave a keynote address at UHawaii.

Graduate work by grant recipients:

The Graduate Research Assistant, Garth Bregman,

worked on *Vedanta*-related research and assisted Prof. Chakrabarti in arranging the lecture-series and book-reports. He worked on comparing David Deutsch's "Many Worlds Interpretation of Quantum Physics" (in the book, *The Fabric of Reality*, Penguin, 1997) with the *Jagad-Anantya* or infinitude of worlds proposed in *Yogavashishtha*. Prof. Chakrabarti also conducted a seminar on Wittgenstein, where he talked about Wittgenstein on the meaning of religious belief and religious rituals.

In addition to funding two research students in the University of Hawaii's Philosophy Department, Infinity Foundation also provided funds to send Professor Chakrabarti and two graduate students, Matt Mackenzie and Garth Bregman, to the "*Yogavashishtha* Conference" (also sponsored by Infinity) held at Loyola Marymount University in Los Angeles, on 9-10 April, 1999. Each presented a paper at this conference, and all three papers will be included in a future anthology.

1999-2000: *YOGAVASHISHTHA* II AND *BHARTRIHARI*: LINGUISTIC NON-DUALISM AND CONTEMPORARY WESTERN PHILOSOPHY:

Research and teaching:

The main thrust of the theme for the year was to study Non-Dualism through the Indian Philosophy of Language with a focus on Bhartrihari's *Vakyapadiya* and its comparisons/debates with Buddhists, *Nyaya Vaisheshika* and earlier grammarians. There was also a further study of the *Yogavashishtha* this year.

There was extensive research and knowledge sharing on *Bhartrihari* during this phase. An Introductory course was developed on '*Vedic* and non-*Vedic* Systems of Indian Philosophy, and Vedantic Metaphysics of Moral and Metaphysical Non-Difference'.

Prof Chakrabarti taught two courses in the fall semester, 1999: One course was on 'Body and the Emotions' and the other, a graduate seminar on "Existence and Fiction". He also worked with two graduate students on *Bhartrihari* and with another student on a dissertation on 'Ethical Education and Storytelling: The Method of *Yogavashishtha*'.

In spring, 2000, Professor Arindam Chakrabarti led a weekly-directed text study on *Bhartrihari*, in particular the chapter on 'Relations' that is one part of the whole *Vakyapadiya*. He was very effective in situating the philosophical debates that Bhartrihari was arguing against, namely, Buddhists, *Nyaya Vaisheshika* and the earlier grammarians. Along with couching Bhartrihari within his specific context, Professor Chakrabarti made connections with contemporary Anglo-analytic philosophy. For example: (1) The problem of relations, (2) The problem of universals, (3) The Langford/Moore paradox of analysis, (4) The problem with something being existent, knowable, yet ineffable, (5) The 'third man' paradox and its relation to the problem of trying to define intentionality, (6) Wittgenstein and *Nyaya Vaisheshika* notion of ultimate individuators and its relation to essential properties and (7) Philosophy of perception. (the PhD dissertation of Dr. Rohit Dalvi, on the *Metaphysics of Relations*, evolved subsequently out of this class. Dr. Dalvi, a former Infinity grantee, is now an Assistant Professor of Philosophy at Brock University, St. Catherine's, in Ontario, Canada).

Grant for development of "*Yogavashishtha*" textbook:

An Infinity Foundation grant was given as a summer salary for Chris Chapple to get him time off from teaching, in order to (i) write his contributions to the "*Yogavashishtha*" textbook, (ii) translate new portions for the *Yogavashishtha* Reader, and (iii) work on editing the book in collaboration with Arindam Chakrabarti on the basis of new critical essays by Slaje, Doniger, Laturco, Chapple, Tubb, Fort, Matt, Garth, Chakrabarti and others, with a general introduction by Chakrabarti. In 2005 September, Chris Chapple came and spent four days with Prof Chakrabarti at Hawaii to finalize the *Yogavashishtha* book manuscript, containing 10 new papers by international *Yogavashishtha* scholar/philosophers which is now being sent to two publishers for review.

Additionally, the Infinity grant paid for a graduate assistant to research in depth on the *Yogavashishtha* and its possible impact on contemporary Western life resulting in publishable materials, and to help Arindam Chakrabarti and Chris Chapple

edit this ground-breaking book. Dr. Menaha Ganesathasan, who got this assistantship, successfully finished her PhD on "The Kingdom Within the Hut: Ethical Education and Story-Telling in the *Yogavashishtha*" in 2004.

Arindam Chakrabarti visited Germany and Rome under the Infinity research grant to talk to Dr. Slaje and the Italian specialists about possible ways of bringing the multifaceted philosophy of *Yogavashishtha* into dialogue with mainstream European philosophy and to arrange a small "*Yogavashishtha*" workshop at Rome.

Visiting Professor's Program:

Professor Huw Price, on Oct. 18, 1999, conducted a Classroom workshop entitled 'Truth and Friction'. The topics discussed were the function of truth, waking state and dream state assertions, and warranted assertability.

Professor Johannes Bronkhorst, on Oct. 22, 1999, presented the colloquium lecture entitled 'The Peacock's Egg' The topic was: Bhartrihari On Language and Reality. On Oct. 25, 1999, he conducted a Classroom workshop where he discussed the *Nyaya Vaisheshika* categories in Prof. Arindam Chakrabarti's graduate seminar entitled, 'Existence and Fiction'.

Professor Terence Parsons, on Nov.19, 1999, presented the Infinity Public Talk entitled: 'What Cannot Be Said'. The topic was: 'Paradoxes and Solutions from Indian Philosophy of Language, Frege and Russell'. In his Classroom workshop, on November 20, Parsons discussed Events in the Semantics of English. The topics covered were Verbs, Time Travel and Coherent Monism.

Professor Ashok Aklujkar, on Feb.18, 2000, presented a public lecture entitled, 'The Word and the World are One'. The topic covered was: Non-Dualism in Indian philosophy of Language. On Feb. 17, in a Classroom Workshop, Professor Aklujkar discussed methodology and translations during Arindam Chakrabarti's 'Directed Reading on Bhartrihari'.

Graduate work by Infinity grant recipients:

Rohit Dalvi wrote a paper on Bhartrihari. The title of the work

is ‘Primary and Secondary Reality’.

Curtis Rigsby worked on a paper, ‘Semiotic and Metaphysics in *Bhartrihari* and *Nyaya-Vaisheshika*: Conventional versus Non-Variable Elements in Language and Broader Metaphysical Implications.’

Emesto Rosen worked on a paper titled, “Bhartrihari on Inherence.” In this paper he offered *Nyaya-Vaisheshika* arguments to see if *Nyaya* can coherently withstand Bhartrihari’s attacks on Inherence.

Menaha Ganesathasan, one of the more advanced Graduate Research Assistantship recipients, who was previously a Teaching Assistant for more than two years in the *Yogavashishtha* class, decided to do a PhD dissertation on ‘The Use of Story-telling in Moral and Spiritual Development: a Study of *Yogavashishtha* as Ethical Education.’ She had originally taken Sanskrit and wanted to do a doctorate on *Advaita Vedanta* under Eliot Deutsch, but after being taught the *Yogavashishtha*, she decided to work on this instead, with Prof. Chakrabarti on her committee. She is of Sri Lankan origin, but has lived in England. She earned the Infinity Foundation Grant for her dissertation on *Yogavashishtha*. Her defense of her final proposal was in front of a team of five professors that included an external Sanskrit expert, an internal American Philosophy expert and Eliot Deutsch (Chair of Philosophy Dept.). Prof. Chakrabarti assessed that this was considered very impressive and the panel openly admitted to her that it sounded like the department’s most exciting thesis.

Nurtured by the earlier Infinity Grants and Prof. Chakrabarti’s guidance, Matt Mackenzie was capable of supporting himself by teaching Mathematical Logic in big classes. Garth Bregman was teaching as well.

2000-2001: PERCEPTION OF MATTER, CONSCIOUSNESS AND SELF-CONSCIOUSNESS IN *KASHMIR SHAIVISM*, *YOGACHARA* BUDDHISM AND CONTEMPORARY WESTERN PHILOSOPHY:

The overarching approach to this and the prior year’s theme was to focus on the ‘perception of matter, consciousness and self-

consciousness' in the Indic traditions, specifically under *Kashmir Shaivism*, *Nyaya-Vaisheshika* and *Yogachara* Buddhism, along with contemporary Western philosophy.

Research and Teaching:

Prof. Arindam Chakrabarti, in the fall of 2000, used a pioneering approach to teach a *Bhagavad-Gita* Graduate Seminar where both the ethics and metaphysics of the *Gita* were discussed in the light of modern Western philosophy, especially Immanuel Kant's *Critique of Practical Reason*. Each student had to present a paper on the topic at the end of the term.

During the spring semester, Professor Chakrabarti taught a course on Indian Philosophy .The study focused on 'perception in the Indian tradition', specifically within *Kashmir Shaivism*, *Nyaya* and Buddhism.[2]

Throughout the collaboration between Infinity and UHawaii, Arindam Chakrabarti, besides his on-campus research and teaching, also worked intensely to help Infinity Foundation's overall mission of refuting misrepresentations about Indian culture and thought. An example of such outreach to the academic community was his participation at academic conferences to dispel distortions, such as the ones reported by him in the following:

"I did take your/our mission in the AAR (Hindu-Christian dialog etc) very seriously and I think my paper there did have some impact. Some of the younger scholars...attended my talk at the APA [American Philosophical Association] Eastern in New York, too. At the New York APA on 28th December [2000] Stephen Phillips and I did a solid session on Indian Epistemology for Analytic Philosophers invited specially by APA as an 'Information Session'."
— Arindam Chakrabarti, January 16, 2001

Prof Chakrabarti expressed his strong feelings on this: *"We don't need the West to teach us self-criticism and openness."* [2001], and echoed Rajiv Malhotra's position that Indians should be reversing the gaze back at Western culture:

"Indian 'theories' can be used to explain Western 'practice' rather than vice versa. (You don't need Freud to explain cute or weird Indian rituals; you can use Yoga *Psychology or* Mimamsa *Hermeneutics to explain European toilet habits or American adolescent addictions and aggressiveness.)"*
— Arindam Chakrabarti, 2001

Infinity Foundation tries to foster cross synergies across its various grants to different third parties. For instance, as part of Infinity's grant to the top journal read by American schoolteachers on how to teach Asia, it facilitated introductions to scholars of India who it considered proven to be competent, i.e. Arindam Chakrabarti, in this instance:

Dear Professor Chakrabarti,
My name is Lucien Ellington and I am editor of Education About Asia. If you are not familiar with EAA, the exclusive focus of the journal is upon assisting K-12 teachers and college and university instructors of undergraduates to better teach about Asia. EAA is published by the Association for Asian Studies and has a circulation of approximately 10,000. I am very pleased to announce that, due to the generous support of the Infinity Foundation, we are planning a special section on Teaching About Indic Traditions in our Winter 2001 issue. You have been highly recommended as a scholar who has great talent in communicating with general audiences. As I understand it, you have done considerable work in examining how Westerners teach about India. I would like to invite you to submit a manuscript critiquing Western pedagogy on India for consideration as a feature article in the special section. Since our readers are high school as well as undergraduate instructors, it is hoped if you consent to accept this invitation, you might address issues relevant to both levels in your manuscript.
Cordially,
Lucien Ellington,
Editor - Education About Asia,
27 Feb 2001

Visiting Professor Program:

During the fall semester the faculty and students had the privilege of welcoming Sir Peter F. Strawson to the University of Hawaii Campus. Professor Strawson gave three talks. The first was a public talk titled 'Philosophy and Commitment: Left, Right and Center'. Second, he gave a talk titled 'The Contents of Consciousness'. The next day, Professor Strawson presented a paper titled 'A Category of Particulars' in the Philosophy Department. In addition to the scheduled talks, Professor Strawson had daily meetings with faculty and students during his visit. All three talks were videotaped. Infinity funded the high profile public events. Honorariums were also given to Sir Peter Strawson (Oxford) and David Chalmers for a Workshop (which was also funded by Infinity Foundation) on 'Self and the Ultimate Stuff of the Universe'.

Graduate work by grant recipients:

There were two students who were given Graduate Grants for the year 2000-2001, based, as usual, on their accomplishments, potential for innovation and growth, and inclination in Indian and Non-dualistic Philosophy or Non-dualism and Science.

The first of them, Connor Roddy, was an Irish student coming with a BA from Trinity College, Dublin. He had sound training in Analytic Philosophy, and had a steady interest in Japanese Buddhism and Zen, and eventually wanted to do a PhD on environmentalism, the idea of human oneness with nature and the Buddhist doctrine of Nirvana. His writing sample was on *Daoism*, *Dhammapada*, Universal Suffering etc. Connor Roddy wrote a couple of excellent papers on 'Perception and Buddhist and *Nyaya* philosophy', including one which is on the Infinity foundation web page.

The second recipient of the Graduate fellowship was Christopher Framarin. After doing his Masters, with partial funding from Infinity, Chris went to the University of New Mexico to do his PhD where, he received a full 4-year funding. In May, 2005, he finished his Doctoral work on the 'Role of Desire and Motivation in the Ethics of *Bhagavad-Gita*', and is now teaching

as a tenure track faculty at the University of Calgary. Prof. Chakrabarti served as an external member of his PhD committee.

The graduate students worked on the general theme for the year, ‘Perception in Indian Theories of Knowledge and Consciousness’ and on other comparative projects involving *Kashmir Shaivism* or Buddhism. Each of them wrote a paper on ‘Non-conceptual Perception In Buddhist, *Kashmir Shaiva* And *Nyaya* Thought’. These papers were sent out for publication during the fall semester.

Incidentally, all graduate students receiving Infinity Foundation funding were required to take Sanskrit language classes, side by side with their philosophy credits. They also took the seminar on *Bhagavad-Gita* as designed and conducted by Prof. Chakrabarti.

2001-2002: INDIAN THEORIES OF KNOWLEDGE AND CONSCIOUSNESS

Research and Teaching:

Prof. Chakrabarti was funded to work on Abhinavagupta’s ‘Philosophy of Recognition’ in July, 2001. He also taught a Graduate Seminar on Kant in the fall, besides many other duties.

The ‘Introduction to Indian Philosophy’ course was taught by Dr. Vrinda Dalmiya. A Sanskrit Language class was conducted for the graduate students as well.

Dr. Dalmiya was also funded by Infinity Foundation for editorial work, which included being co-editor with Arindam Chakrabarti on Blackwell’s ‘New Source Book of Translated Original Texts of Indian Philosophies’. This is a prestigious and important reference work that is intended to replace Sarvepalli Radhakrishnan’s seminal reference book on Indian Philosophy which has become the staple in many universities.

Lectures were given to the graduate students by invited speakers, on ‘Indian/Western Concepts of Consciousness and Intuitive Knowledge’.

Graduate work by grant recipients:

Graduate assistants worked for the Infinity project on ‘Indian Theories of Knowledge and Consciousness’ for this academic year and presented papers on the topic at the end of the semester. They also took formal classes on Sanskrit in the summer months and studied Kant in the fall, besides assisting Arindam Chakrabarti with his research on Abhinavagupta and other duties. Ethan Mills and Alexandria Ham received the assistantships. They both worked closely with Prof. Chakrabarti on Kant, Wittgenstein, Abhinavagupta, *Nyaya* and Buddhist epistemology. With no previous background in Sanskrit, they took three semesters of beginners and middle level Sanskrit language courses. Alexandria Ham later received the Departmental TA-ship and has been teaching introductory logic at the Department. She also received the Watumull Scholarship for Study in India and spent three months in Varanasi and three more months in Kolkatta taking intensive lessons in Sanskrit *Nyaya* texts. Ethan Mills, whose paper on Non-Conceptual Perception is now available at the Infinity Foundation (Hawaii) website, subsequently received full funding to finish his PhD at the University of New Mexico.

2002-2003: THE PHILOSOPHICAL PSYCHOLOGY OF *YOGA* AND ABHINAVAGUPTA

A large part of a course taught by Prof. Arindam in 2002-2003 was based on the *Yoga Sutras* of Patanjali and it is important to note that he approached this text as ‘Philosophical Psychology’. This approach was part of Infinity Foundation’s wider program at various places in India and the USA to promote a new academic discipline, which it has termed *Indian Psychology*. Appendix 2 has the curriculum that was developed and taught.

Yoga theory of the psyche offers us sophisticated answers to the following philosophical questions: What is mind? Is it a mistake to think that I am my mind? Can there be consciousness without any sense of ego? How does the mind function in waking, dreaming, sleeping, concentrating, knowing, remembering, during distraction, and while sleeping? What are emotions? What is the role of language and imagination in our ordinary percep-

tions and beliefs? What is the *Yoga* account of our experience of time? What moral preparations or practice of virtues must go hand in hand with the practices of meditation as a means to attaining a 'wave-less' mind? How is pure consciousness to be detached from object-consuming mental activity? What is the correlation between bodily postures, breathing and mental states? What is the role of self-conscious reasoning and analysis in *Yoga* meditation?

The epistemology and methodology of this doctrine were to be studied in detail, and the approach was to understand the text and its techniques as one of the leading doctrines of *Indian Psychology*, with important uses in contemporary life.

Research and Teaching Activities:

In the fall of 2002, Prof. Arindam Chakrabarti developed and taught a course, 'Philosophical Psychology: *Yoga Sutras* of Patanjali'. This course approached Patanjali's aphorisms on *Yoga* as Philosophical Psychology. The four chapters of this ancient Sanskrit work are:

- On Stilling the Mind
- On Contemplative Practices
- On Psychic Powers
- On the State of Pure Aloneness of Liberation

The 15-week course was taught using questioning and research of concepts and paradigms, and was guided by the following questions and topics:

The 15-week course was taught using questioning and research of concepts and paradigms, and was guided by the following questions and topics:

Yoga Psychology Curriculum Topics

- What is philosophical psychology? Can philosophical psychology have a normative or therapeutic side to it?
- What is *Yoga*? Can *Yoga* be studied as philosophical psychology? (Wicher)
- The concepts of *Chitta, Chittavriti*. (Feuerstein)
- Concepts of 'the river of the mind'. (Wicher)
- Definition of *Samadhi*: Does it mean arresting, or quieting

or restricting or stilling of the modifications of the mind? Types of *Samadhi*: On the grasping act, on the grasper ego, intuitive omniscience leading to total detachment, and finally, pure aloneness of the spirit. What is the own nature of this spirit or "onlooker" (*Drashta*)? The changing mind and the unchanging pure consciousness. (Wicher, Dasgupta)

- What is it to be rejected (suffering), what causes it, the means of rejection, and the target state of suffering-less-ness (*Yoga Sutra* II. 15-27)
- The moral psychology of the discriminating person and sensitivity to our sorry, embodied existence.
- Concepts of knowledge, Error and Verbal Constructions, The *Yoga* Epistemology.
- Is sleep a state of the mind?
- *Yoga* Ethics: the eightfold Method and the importance of Precepts like *yama* (restraints) and *niyama* (observances) in the path of *Yoga*.
- Concepts of Repeated Practice (*abhyasa*) and Dispassion (*vairagya*) (Wicher)
- Comparisons with William James on Habit.
- The fourfold virtue of Equanimity, Friendship, Compassion, and Joyousness towards different types of fellow beings.
- The importance of vigilant meditative attention to the practice of imaging oneself in the place of the other.
- The fusing of word, awareness and meant object in ordinary distracted thinking and willing; and the result of discriminating between them. Focus and Isolation as techniques of one-pointed contemplation. The *yoga* theory of languages. (*Yoga Sutra* II. 42 and III. 17)
- The role of God in *Yoga* (Dasgupta*: Yoga* as Religion): Omniscience
- Causation in *Samkhya* and *Yoga*.
- Clear Light of Pleasure, Restlessness of Pain and Darkness of Inertia. The nature of emotions bitten by the five afflictions: ignorance, egotism, the fear of death, desire and aversion.
- Three faces of time, feeling of change, and change of feelings.

- What is liberation? Can the liberated being be alive and engaged in work? (Wicher: Chapter 6)
- Other kinds of *Yoga*; *Yoga* in action of the *Gita*, *Yoga* in love of the Theistic Schools (Aurobindo: Synthesis of *Yoga*, parts one and three)
- Sri Aurobindo's conception of Integral *Yoga* and the influence of Tantra.

The spin-off benefits of the prior years' Infinity programs continued through the distribution of research in mainstream forums. For example, Chris Chapple was delighted at his *Yogavashishtha* panel being accepted at the American Academy of Religion's annual conference:

"Rajiv: Our Yogavashishtha *panel has been accepted for the AAR, and we are getting closer to preparing the final book manuscript."*
— Chris [5-7-2002]

Using his research into the 'Ethical and Intellectual aspects of Patanjali's *Yoga*', Prof. Chakrabarti delivered the inaugural keynote address at the "International Vedanta Congress" at Miami University, Oxford Ohio, on 'Logic Meditation and Morals: *Tarka*, *Dharma*, *Yoga*', in 2002. This paper later came out in a special issue of the journal, EVAM, edited by Makarand Paranjpe and funded since its inception by Infinity Foundation.

Graduate work by grant recipients:
Graduate students participated in an intensive 15-week course conducted by Prof. Arindam Chakrabarti on the *Yoga* of Patanjali. In the fifteenth week, there was an open discussion. Students were continuously assessed through a four-level presentation. The first was four short papers (3 pages each) on the 3rd, 6th, 9th and 12th weeks, which contributed to 20% of their final grade. The second was a mid-term take-home paper (5 pages), which contributed another 20%, while the final essay (8 pages) at the end of the fall term weighed at 60%.

2003-04: THEORIES OF TRUTH, AND TRUTH-TELLING AS A VIRTUE IN INDIAN PHILOSOPHY

The annual theme for this year, *Theories of Truth and Truth-telling* , was based on Bernard Williams' 2002 book on Truth and Truthfulness, on Gangesha's *Tattvacintamani* (the part dealing with Perception translated by Mohanty as Gangesha's *Theory of Truth*), and on 'Complex Situational Ethics' of the *Mahabharata*.

In the Spring 2005 semester, Prof. Chakrabarti held extra Sanskrit text classes on Nagarjuna's *Vigrahavyavartani.*

In the summer of 2002, Rajiv Malhotra expressed his thoughts on the work in 'Indian and Comparative Philosophy' being done through the Infinity Grants at UHawaii, in an email to Prof. Chakrabarti:

"Over the last five years, the University of Hawaii Non-Duality project has done a great service to the teaching and research of Indian and comparative philosophy in the country. Infinity Foundation is very proud to be able to support this work. I am very happy to hear that your university and particularly your college of Arts and Humanities is appreciative of your work. I hope they will continue to support and enhance what we have been happy to start off. Please note that we wish to develop a new strategy going forward, in which ***greater emphasis will be placed on nurturing the roots of the Indic traditions.*** *While harvesting the fruits is of immediate benefit and is easier to accomplish, in the long run the harvests will vanish if the roots are neglected. Therefore, please set aside some quality time this year to propose such strategies, as our grant making in future will be driven by such a vision."*
— Rajiv Malhotra, President

This started to impact the priorities of the work, as reflected later, by Arindam Chakrabarti's pioneering effort to teach Sanskrit pundits in India the *purva-paksha* of the West, so as to build a "home team" of Indian *siddhanta* debaters capable of engaging others on their own terms. (Arindam's 2003 sabbatical provided the opportunity to implement this vision of Infinity.

Details follow.)

Eliot Deutsch, the Chair of Philosophy at UHawaii, expressed his anxiety to ensure Infinity Foundation's continued support, and wrote to his university colleagues as follows:

"Here is the situation with Philosophy: The president of the Infinity Foundation - which has given annual grants to the Department (Arindam Chakrabarti PI) for the support of visiting lecturers and graduate students — has become increasingly aware of the 1st rate status of Indian philosophy here and has expressed an interest in seeing the program expanded by way of enhanced student support. He has also made it evident to Arindam that he believes the University should contribute to this enhancement by way of some kind of matching funding. Can we explore this possibility?"

— Eliot Deutsch

In response, the University of Hawaii Foundation actually came up with a matching grant of two more student assistantships in 2002-2003, with which Ethan Mills and Alexandria Ham could be continued to be funded for a second year, while two new students, Amy Donahue and Amjol Shrestha, were enrolled the following year with Infinity's funding.

Research and Teaching:

Arindam Chakrabarti was given a travel grant by Infinity Foundation to be able to fly to Chennai for his one-year sabbatical leave in the summer of June 2003, first to Tirupati Sanskrit University and then to Trinity College, Cambridge – which led to a major, new initiative. Infinity also made a grant for one graduate student, as well as for Prof Chakrabarti's summer salary. During that summer, Prof. Chakrabarti worked on the Sanskrit book which has now come out, titled, *Adhunika Pratichya Pramana Mimamsa (Contemporary Western Theory of Knowledge),* and which is <u>the first Sanskrit textbook for traditional *Pundits* on Western Epistemology.</u> The importance of this work from the point of view of "Politics of Knowledge" is immense. It highlights:

A. The need to provide a knowledge of Western phi-

losophy back to the very sources of classical Indian philosophy, who have, for centuries, played the role of instructors of Indian Philosophy, both for the Western audience and for Westernized Indian authors.

B. The need to engage the Pundits as interlocutors on their own terms, rather than treat them as anthropological "native informants".

C. A clear proof that Sanskrit, far from being a dead language, has the rigor and vibrancy to serve as the learned language of modern rational discourse.

D. The need to rejuvenate *Shastric* discourse with new Western "opposition" positions, which would stimulate creativity in traditional Indian philosophy.

During Arindam's absence at Hawaii in 2003-2004, Professor Amita Chatterjee of Jadavpur University's Philosophy Department, one of India's finest experts in Cognitive Science, Mathematical Logic and Classical Indian Philosophy (*Nyaya* and *Vedanta*), was invited as a Visiting Professor for an entire semester. She taught a graduate seminar on '*Vedanta Paribhasha*' (*Advaita* Epistemology) and another class on 'Philosophy of Mind'. As Prof. Chakrabarti's replacement, her full Professor's salary was paid for by the University, in recognition of Infinity Foundation's sustained financial support for the last seven years. During the year, Professor Chatterjee, along with one former and two current Infinity grantees from Hawaii, presented papers at the "International Vedanta Congress" at Miami University, Oxford, Ohio.

Graduate work by grant recipients:

The Infinity Graduate student grantees wrote papers for the following courses:

- Doubt, Desire and *Darshana* in the Indian Philosophical Pursuit.
- *Yoga* as Moral Philosophy in the *Bhagavad Gita*: A Comparison of *Charvaka* and Buddhist Ethics.
- Pragmatism, Ambiguity and the Negotiation of Social Inheritance in Dewey's Social Ethics.

There was also a special study of advanced readings in Sanskrit by the Graduate students (no paper submitted for this class).

The Infinity Graduate Research Assistantship wrote, as every Infinity Grantee has done, a separate long paper on Indian Philosophy and its contemporary understanding. One of the Grantees also authored a paper titled, '*Moksha* and the Return of the Self in Classical Indian Thought'.

2004-2005: *NYAYA* AND BUDDHIST THEORIES OF TRUTH AND KNOWLEDGE

Visiting Professor Activities:

Professor Tom Tillemans visited the Department of Philosophy under the Infinity Foundation Research Program in Nonduality. He performed the following three exceedingly important tasks during his four days of stay:

1. On March 2, he conducted an informal discussion session on "Personal Identity" at Professor Roy Perrett's running graduate seminar on that topic. The question with which he opened the discussion was: "What Would it be Like to be Selfless: *Theravadist (Hinayanist)* Versions, *Mahayanist* Versions and Derek Parfit" (original paper presented at the 1995 Numata Yehan Lecture in Buddhism; Calgary, Alberta: The University of Calgary). Is a Parfitian / *Theravadist* version of selflessness desirable? Isn't it pathological from the Western Mental Health perspective to lack a sense of self? Tillemans made the argument that if identity is defined as a perfectly connected series of distinct momentary, psychological episodes, then the mental life of an individual that has attained such a state, as described by a *Theravada* Buddhist, would be very much like that of a Super-Touretter, as described by Oliver Sacks in 'The Man Who Mistook his Wife for a Hat and Other Clinical Tales'. The graduate students and Prof Perrett engaged the speaker in a very lively debate for at least an hour beyond the seminar hours.
2. On March 3, 2005, Tom Tillemans ran an advanced 3

hour-long workshop on 'Buddhist *Apoha* Theory, a technical logico-epistemological nominalist theory of meaning and general terms on which is based Buddhist Anti-Essentialism'. Some consolidated student lecture-notes from that workshop are provided in an endnote.[3]

3. Tom Tillemans delivered the XVIIth Infinity Colloquium Series Lecture on March 4, 2005. The Formal Colloquium was titled, '*Madhyamika* Buddhists on Truth and Realism: What Are They Actually Refuting?'

Graduate work by grant recipients:

Professor Chakrabarti conducted a Text Reading Group on Nagarjuna's work: *Vigrahavyavartani* (Dissolution of Disputes), in its original Sanskrit, over ten two-hour sessions. This was part of his continuing work on behalf of the Infinity Foundation project for training competent philosophy graduates in reading and understanding original Sanskrit classics of Buddhism, *Nyaya*, *Vedanta* and *Kashmir Shaivism*. The nine students submitted translations from English to Sanskrit, and Sanskrit to English every week, and also did an exercise in translating text from the original, without use of a dictionary.

The Graduate Seminar in Indian Philosophy was conducted by Dr. Chakrabarti on the topic: 'Truth, Testimony and Truthfulness as a Virtue in *Nyaya*, *Mimamsa* and Buddhist Epistemology'. Twelve graduate students participated in the seminar.

The year's recipient of the Infinity Foundation Graduate Research Assistantship was Ellen Fridland, who came for a year from the City University of New York Graduate Center of Philosophy, with a strong background in Analytic Western Philosophy, but with almost no background in Indian philosophy. She studied Sanskrit in the first semester, and took the Text Reading Group in the second. She published an excellent paper on 'Self-Deception and *Nyaya* Theory of Knowledge of Knowledgehood' which she wrote as part of her work for Prof. Chakrabarti's graduate seminar in fall, 2004. She also wrote a separate essay for the Infinity Project work, titled, 'Theories of Error and Knowing how to Perceive'. Ellen Fridland also assisted Prof. Chakrabarti in a publishing project. The volume, titled,

Universals, Concepts and Qualities: New Essays on the Meaning of Predicates, is co-edited by Prof Sir Peter Strawson (Oxford) and Prof. Arindam Chakrabarti, and is an important collection of essays on contemporary Western and Indian theories of Universals. Ashgate Publishers, UK, is its publisher.

7

THE INFINITY LECTURE SERIES

"The Infinity Foundation's support over the last six years has enabled our department to run a series of distinguished lectures by internationally reputed philosophers and Sanskritists and more importantly to provide financial assistance to a series of bright graduate students working broadly in Indian and Comparative Philosophy."
— Arindam Chakrabarti, 2003

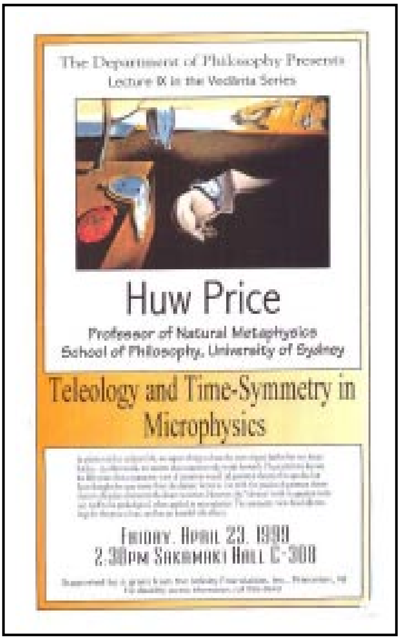
The Infinity Foundation Lectures on various Non-Dualistic Philosophies, often in comparative dialogue with science and Western philosophy, were organized by UHawaii. These were effective encounters which provoked fresh paradigms in understanding Indian thought. Among the eminent speakers invited were the distinguished theoretical physicist, Henry Stapp; a leading philosopher of time, Hugh Price; and the greatest living Oxford philosopher, Peter Strawson. In their own unique styles, they demonstrated how the rich traditions may be cross fertilized with imagination and rigor. These lectures were very widely publicized and attended both by the academic community and by the public at large.

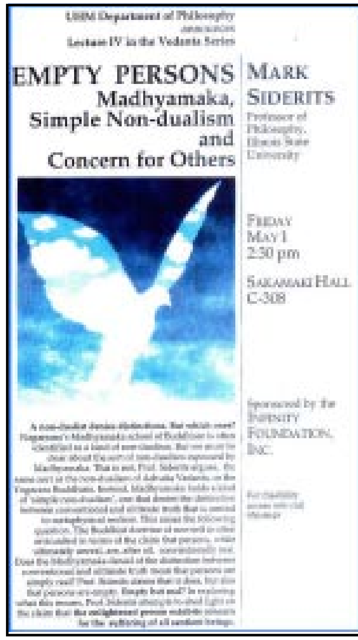
This table lists all the public talks chronologically:

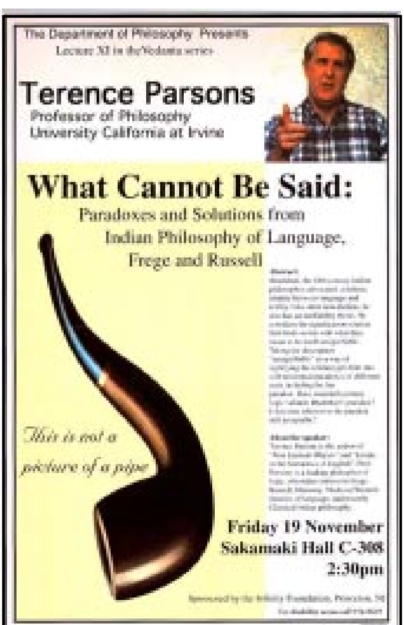
DATE	Name of Speaker	INSTITUTION	TOPIC
10/17/97	Amit Goswami, Professor of Physics	Institute of Theoretical Science, University of Oregon.	Quantum Physics and *Vedanta*.
2/13/98	J.N. Mohanty, Woodruff Professor of Philosophy	Emory University.	Consciousness, Indian Philosophy and Contemporary Physics: Prospects and Problems.
3/13/98	Stephen Phillips, Professor of Philosophy	University of Texas at Austin.	Is Even Mystical Knowledge of a Non-Dual Brahman Possible?: A Casual Objection.
6/11/98	Chris Chapple, Professor of Religion	Loyola Marymount University, Los Angeles.	Living in the Light: Liberation and Social Responsibility in the *Yogavashishtha*.
10/22/98	Johannes Bronkhorst, Professor of Sanskrit and Indian Studies	Lausanne University, Switzerland	The Peacock-Egg: Bhartrihari on Language and Reality
11/20/98	Henry Stapp, Professor of Physics	University of California, Berkeley	Mental Force and Free Will in the Quantum Universe
12/4/98	Jay Garfield, Chairman of Cognitive Sciences	Smith College.	Nagarjuna's Account of Causality: Consequences of Sacred and Profane.
2/5/99	Wendy Doniger, Mircea Eliade Professor of the History of Religions	The Divinity School and Department of South Asian Language and Civilizations, University of Chicago	Gender and Memory in the *Yogavashishtha*: The Case of *Cudala*.

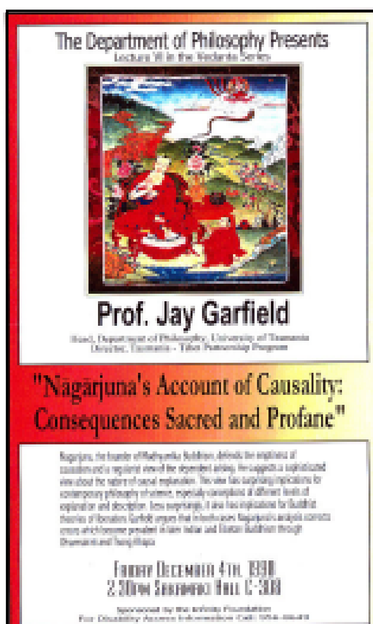
DATE	Name of Speaker	INSTITUTION	TOPIC
4/023/99	Huw Price, Professor of Natural Metaphysics, School of Philosophy	University of Sydney, Australia	Teleology and Time-Symmetry in Microphysics.
5/01/99	Mark Siderits, Professor of Philosophy	Illinois State University	Empty Persons: *Madhyamika*, Simple Non-dualism and Concern for Others.
11/19/99	Terence Parsons, Professor of Philosophy	University of California, Irvine	What Cannot Be Said: Paradoxes and Solutions from Indian Philosophy of Language, Frege and Russell
2/18/00	Ashok Aklujkar	University of British Columbia	The Word and the World are One
10/18/00 10/20/00	Sir Peter F. Strawson Emeritus Fellow and Former Waynflete Professor of Meta-physical Philosophy	Magdalene College, Oxford University	Philosophy and Commitment: Left, Right and Center- A Category of Particulars
3/14/03	Owen Flanagan	Duke University	Eudemonia, Buddhist Style, or, Happy Buddhist Non-Selves
9/20/04	Rafaela Torella, Renowned scholar on *Kashmir Shaivism*	Rome	Subjectivity, Exclusion and Non-Appreh-ension: interaction between *Kashmir Shaivism* and Buddhist Logic
3/04/05	Tom Tillemans, Professor of Buddhist Studies	University of Lausanne, Switzer-land.	*Madhyamika* Buddhists on Truth and Realism: What Are They Actually Refuting?

Below are some posters from the lecture series:









ABSTRACT

"The Word Is the World: Nondualism in Indian Philosophy of Language" – Ashok Aklujkar

The meaning in which the word "word" can be taken, the interpretations that the relevant meanings would necessitate of the "word-equals-world" thesis, and the extent to which Bhartrihari can be said to be aware of or receptive to these interpretations, all these are considered. The observation that more than one interpretation would have been acceptable to Bhartrihari naturally leads to a discussion of his notion of truth, his perspectives and his understanding of the nature of philosophizing as an activity in which language plays a basic role, and that epistemology and ontology are interdependent. The difference of Bhartrihari thinking from that of the Vedantins of Shankara's tradition is identified. A brief comment on the history of *vivarta* and *parinama* as philosophical terms is offered.

"The Peacock's Egg: Bhartrihari on Language and Reality" – Johannes Bronkhorst

Bhartrihari was not only a clever and well-informed philosopher, but also a conservative Brahmin who maintained his own tradition's superiority against the philosophies developed in his time. He exploited a problem that had occupied all his philosophical contemporaries to promote his own ideas, in which the Veda played a central role. Bhartrihari and his thought are situated in their intellectual context. As it turns out, he dealt with issues that others had dealt with before him in India, and suggested solutions to existing problems. Indeed, it becomes clear that he was both a philosopher who dealt with current problems and challenges as well as a traditionalist who used the philosophical debate of his time to try to gain respectability for his own *Vedic* tradition.

"Nagarjuna's Theory of Causality: Implications Sacred and Profane" – Jay L. Garfield

Nagarjuna argues for the fundamental importance and dependence of our understanding of reality and of human life;

his account of these matters is generally correct. First, his account of interdependence shows how we can clearly understand the nature of scientific explanations, the relationship between distinct levels of theoretical analysis (with particular attention to cognitive science), and how we can sidestep difficulties in understanding the relations between apparently competing ontologies induced by levels of description or explanation supervening on one another. Then Rgyal Tshab's exposition of *Dharmakriti's* account, in the *pramanasiddhi* chapter of the *pramanavarttika*, of the necessity of a belief in rebirth for the cultivation of *bodhichitta* is examined. This account is accepted in the Dge Lugs tradition, both as an accurate representation of *Dharmakriti's* view, and as an authoritative one regarding *bodhichitta* and the *mahakaruna* that is its necessary condition. But Dharmakriti's, Rgyal Tshab, and their followers, by virtue of accepting this argument, neglect Nagarjuna's account of dependent arising, and in consequence, are implicated in what might be seen from a proper *Prasangika-Madhyamika* point of view as the very subtlest form of self-grasping.

"Bhartrihari on What Cannot Be Said" – Terence Parsons

Bhartrihari claims that certain things cannot be signified – for example, the signification relation itself. Hans and Radhika Herzberger assert that Bhartrhari's claim about signification can be validated by an appeal to 20th century results in Set Theory. This appeal is unpersuasive, while arguments akin to semantic paradoxes (such as the "liar" paradox) come much closer. Unfortunately, these arguments are equally telling against another of his views, that the "thatness" of the signification relation can be signified. Bhartrhari also claims that the relation of inherence cannot be signified – a view that is not borne out by twentieth century results. Further research is needed to investigate what Bhartrihari's own reasons might have been for these views.

"Physics within Non-dual Consciousness" – Amit Goswami

It is shown that if quantum mechanics is interpreted according to the philosophy of monistic idealism – namely, that consciousness is the ground of all being – some of the important

dualism of philosophy can be integrated. [Goswami's 1995 book, *The Self-Aware Universe*, caused a stir and invigorated the nascent field of Consciousness Studies. It gave a systematic and comprehensive argument that *Vedanta* is best able to interpret the counter-intuitive empirical results of quantum mechanics. This was a watershed event. Many Western scholars started to utilize his ideas and arguments, bringing the notion of the primacy of Consciousness into prominence within certain circles of the philosophy of science. Unfortunately, most Western scholars inspired by this thesis have neither credited Goswami's work nor acknowledged Indian philosophy.][4]

"Teleology and Time-Symmetry in Microphysics" - Huw Price

In physics and in ordinary life, we expect things to bear the scars of past battles, but not future battles. In other words, we assume that causation only works forward. Physicists have known for fifty years that a symmetric view of causation (i.e. in both directions of time) would rid quantum theory of its spooks, but have thought the cure worse that the disease: better to live with the puzzles of quantum theory than to abandon obvious truths about one-way causation. However, the "obvious" truth in question turns out itself to be pathological, when applied in microphysics. The symmetric view thus kills two bugs for the price of one, and has no harmful side effects.

"Mental Force and Free Will in the Quantum Universe" - Prof. Henry Stapp

According to the ideas of classical physics, our bodies, and brains, are composed of tiny particles and local fields, and every aspect of human behavior is controlled by mechanical rules that operate exclusively at the microscopic level. Our conscious thoughts and feelings appear to have no natural place in such a universe. They can have no causal effects beyond what is completely determined by local laws that fix the behavior of each tiny part of the universe in term of what its immediate neighbors have been doing. A key innovation in 20th century (quantum) physics is to adopt a pragmatic stance that views physical theory as a tool that allows us to make predictions about our future

experiences on the basis of knowledge gleaned from earlier ones. This lecture explained how this fundamental shift allows our experience, per se, to play a causal role that is not reducible to effects of tiny parts. The impact of this result upon our idea of free will, and the feeling that our thoughts can force our bodies to behave in accord with our intentions, was discussed.[5]

"Philosophy and Commitment: Left, Right and Center" - Sir Peter F. Strawson

Academic and especially analytic philosophers are sometimes reproached for their lack of commitment on the social and political "big" questions of human life. Can they defend themselves with their habit of careful critical analysis, a habit which is incompatible with heady generalizations and passionate advocacy so typical of the truly committed? The extreme forms of both the left and the right in politics are equally repulsive. The moderate forms have more appeal. But they suffer from fantasies about ideal forms of society set in the past or future. Perhaps, pre-eminent among our ultimate values are, in the broadest sense of the word, aesthetic values. It is our collective duty to ensure that the types of social organizations which help them flourish are not threatened by technological advance and population growth.

"Consciousness, Indian Philosophy and Contemporary Physics: Prospects and Problems" –
J. N. Mohanty

Does contemporary physics promote an idealistic world view? We are certainly led to reject a familiar realism and to revise our concept of objectivity. We are, possibly, led to give up the traditional distinction between subject and object. But beyond this, there looms a large question mark. The truth of physics does not entail a non-dualistic theory like that of *Vedanta*. But does it suggest it? Prof. Mohanty speculated on these highly metaphysical questions, at least to clear the ground for fruitful thinking.[6]

"Is Even Mystical Knowledge of a Non-dual Brahman Possible? A Causal Objection" – Stephen H. Phillips

The position of Brahman, that of a single reality, "one without a second", conscious and blissful in itself, is known directly in yogic or revelatory experience, and is also common in the religious and philosophic literature of classical and modern India. Empirical justification of mystical claims about "religious" objects such as Brahman, Nirvana, or God may have a sensory parallel – there may be an "epistemic parallelism" between ordinary sense experience and the extraordinary experience extolled by mystics; would an occurrence of such an experience, so interpreted, constitute evidence for a belief that Brahman is real? Could the reality of Brahman give rise to a mystical experience that could provide a justification for beliefs about Brahman? What are the implications of a causal theory of sense perception for a mystical epistemic parallelism, especially regarding, the Brahman of the *Upanishads*?[7]

"Empty Persons *Madhyamika*, Simple Non-Dualism and Concern for others" – Mark Siderits

A non-dualist denies distinctions. But which ones? Nagarjuna's *Madhyamika* school of Buddhism is often identified as a kind of non-dualism. But we must be clear about the sort of non-dualism espoused by *Madhyamika*. This is not, Prof. Siderits argues, the same sort as the non-dualism of *Advaita Vedanta*, or the *Yogacara* Buddhists. Instead, *Madhyamika* holds a kind of simple non-dualism, one that denies the distinction between conventional and ultimate truth that is central to metaphysical realism. This raises the following question: the Buddhist doctrine of non-self is often articulated in terms of the claim that persons, while ultimately unreal, are, after all, conventionally real - does the *Madhyamika* denial of the distinction between conventional and ultimate truth mean that persons are simply real? Prof. Siderites claims that it does, but also that persons are empty. Empty, but real? In exploring what this means, Prof. Siderites attempts to shed light on the claim that the enlightened person exhibits concern for the suffering of all sentient beings.

"*Madhyamika* Buddhists on Truth and Realism: What Are They Actually Refuting?" – Tom Tillemans

There are two standard ways of interpreting *Madhyamika* Buddhist refutations: *Madhyamikas* (the followers of Nagarjuna) refute the view that anything exists in any sense. They refute certain recurrent fictitious natures that people and philosophers project upon things, but they do not reject the existence of things, minus those superimposed "own natures". The first position leads to a type of generalized irrealism that we often see espoused in modern (and certain Tibetan) presentations of *Madhyamika* thought. It may also be thought that the first position is closer to that of the so-called *Prasangika* school of Chandrakirti and that the second is closer to that of *Svatantrikas* like *Santaraksita*, *Kamalasila* and *Jnanagarbha*. The scholar argued that this is not so: the second position is confirmed in Chandrakirti as well. Finally, it is his argument that, philosophically, the second position may have very distinct advantages in that it enables the *Madhyamika* to avoid excesses of relativism and enables him to have a more acceptable theory of truth. Chandrakirti, for example, when read from the point of view of the second scenario *Madhyamika*, can be taken as espousing a form of a *deflationary theory of truth*.

"Gender and Memory in the *Yogavashishtha*: The case of *Cudala*" - Wendy Doniger

Yogavashishtha is one of the most innovative Sanskrit texts, with numerous interwoven narratives. In the story of *Cudala*, Queen *Cudala* has attained enlightenment and now wishes the same for her husband. But when she attempts to instruct him, he spurns her as a foolish and presumptuous woman. *Cudala* realizes that she must change gender in order to assist him. She consciously changes to a male sage, then to an amorous woman, and then back to herself, resulting in a complex androgyny. The playful juggling of the genders demonstrates both the unreality of appearances and the falsity of the belief than one gender is better or different than the other. A similar story is found in the Ramayana in the tale of Ila, where Ila, a man, is accidentally transformed into a woman. But unlike Ila, *Cudala*

always remembers who she is, she is in the outer frame and makes it all happen, while Ila is inside the story, passive, the victim of other forces. Is gender permanent? Is memory essential to identity?

8

INFINITY FOUNDATION CONFERENCES

A series of "*Yogavashishtha*" conferences was held to initiate the interest of scholars as well as lay persons, followed by another conference on *Kashmir Shaivism*.

I. Loyola Marymount University, Los Angeles, California, April 1999:

Loyola Marymount University, Los Angeles, hosted a three-day Infinity Foundation Conference on "The Philosophy of *Yogavashishtha*". Eight very exhaustive papers were delivered. Experts from Italy and Germany attended and some of their papers were published in the East-West Journal. A comprehensive volume is expected to be published.

PAPER	SCHOLAR	INSTITUTION
Studying the *Yogavashishtha*: Space, Consciousness, and Realities	Arindam Chakrabarti	University of Hawaii
On the Interrelationship of Knowledge (*Vijnana*), Dispassion (*Vairagya*), and Living Liberation (*Jivanmukti*) in the *Mokshopaya*	Walter Slaje	Martin Luther University

The Guru in the *Yogavashishtha*	Lina Gupta	University of Hawaii
The Existence of Infinitely Many Worlds in the *Yogavashishtha* and the Many-Worlds Interpretation of Quantum Theory	Garth Bregman	Germany
Living Liberation in the *Yogavashishtha*	Andrew Fort	Texas Christian University, Fort Worth
Radical Transformation in the *Yogavashishtha*: A Phenom-enological Interpretation	Matthew Mackenzie	University of Hawaii
Interiority and the Elements in the *Yogavashishtha*	Christopher Key Chapple	Loyola Mary-mount University
Tradition and Authority: *Vedantic* and Buddhist Ideas in the *Yogavashishtha*	Gary Tubb	Columbia University

"Dear Rajiv, It has been about a year since the Yogavashishtha *conference here at LMU and the final versions of people's papers have been slowly trickling in. Thank you again for your support of that wonderful event..."*
— Chris Chapple [2/24/2000]

II. Three-Day Conference in Varanasi on, "The Philosophy of *Yogavashishtha*", August, 1999:

"The YV conference at Varanasi started on the 1st of August and was quite intense. This was widely advertised as a joint venture of Jnana Pravaha — *the host institution, and Infinity Foundation."*
— Arindam Chakrabarti

A three-day conference in Varanasi, India in 1999, on "The Philosophy of *Yogavashishtha*: How to Take Initiative and Live a Blissful Life in a Dream World!" was organized by *Jnana-Pravaha*, which was hosted by Mrs. Bimla Poddar. It was developed and led by Arindam Chakrabarti in response to Infinity's strong interest in this text, and his participation was part of the Infinity grant.

In the first day of the conference, a more general audience was involved and there were some story-telling sessions where the experts laid out the fictional narratives and the general ethical and moral point of the text. For example, they discussed how the main Raffia story is been used as an outer frame for hosts of other fables, parables, stories and philosophical dialogues.

On the second day, with the audience already "hooked" to this fascinating ocean of stories, a few experts discussed specific philosophical themes from the following table of topics and issues that the University of Hawaii *Yogavashishtha* project had facilitated.

The theme paper presented in the keynote address by Arindam Chakrabarti was: *'Akasha - What are the three spaces? Is "mental space" metaphorically a space? How can there be many spaces? Why call consciousness a space at all? History of the concept of physical and mental space. Neighboring Western concepts.'*

A few abstracts of papers from the Varanasi Conference are given below:

Svapna/Satya / Chitta	(Dream Reality Consciousness): Objectivity, publicness, causal efficacy, uncancellability, permanence —interconnected criteria of reality .Must there be a stopping place for ultimate frame of reference in the receding frame of dreams within dreams which is subject to be this world? Can the dreamer be illusory? Is the concept of pure consciousness intelligible? Contemporary Western and classical Indian critiques. How can pure consciousness suffer illusions or host mental creations?

Jagdanantya	How can there be infinitely many worlds within an apparently finite physical space? Is this plurality or worlds just an individual mind's constructions, or versions of the same material world, or literally, a simultaneous parallel universe?
Jiva	Is personal Identity and plurality of persons illusory? WHO will make self-effort? Who's dream is it anyway? Can we interpret *Yogavashishtha* in a *Yogachara* Buddhist way?
Many Worlds and Many Minds - interpretations of Quantum Phenomena.	——
Jivanmukti and *Yoga* in *YV* (two separate papers)	How is continued embodiment and conduct of responsible social life compatible with loss of ego and loss of sense of hardness of the world? Is there any reason to except the YV type liberated persons to be compassionate towards suffering ignorant fellow beings? Is compassion even compatible with a non-dual vision?
Vairagyal Santarasa	Role of dispassion in therapy of desire. Tranquility as an aesthetic sentiment. *Santarasa* of Abhinavagupta. Why must one dwell on the odium of ordinary human existence in order to be fit for knowledge of Atman? (Place of melancholy, "angst", and detachment, etc. in spiritual transformationtion)
Yoga/ Deha/ Prana/ Vak	The role of the felt body, the vital-breath, and speech syllable in methods of meditation. The celebration and denigration of the body in *YV.* Relation between speech cosmology of Bhartrihari and *Mandukya Upanishad* and *YV*. The continuity of the *Jiva* body with vibrant material elements in the cosmos.

Kaal	Is time real? Apart from imaginary times, is there a separate "big time" *(Mahakaal)*, which is never to be overcome? Is this big time identical with the space of consciousness?
Karma	Is the Law of *Karma* also a projection of minds, or is the projection of minds determined by Karmic residues? Can meditative reasoning and discrimination flout the effects of *Karma*? Why should karmic causality cease to take effect if only someone's sense of agency dissolves? How can attitudinal transformation have causally sterilizing effect?
Akasha	What are the three spaces? Is "mental space" metaphorically a space? How can there be many spaces? Why call consciousness a space at all? History of the concept of physical and mental space. Neighboring Western concepts. (Lila story)
Paurusha	How can we, and why should we, try to make a difference in the world or transform our worldly lives if all life is dream-like and fiction-like? How can non-dualistic mind-only metaphysics promote more activism?
Guru	Need for a teacher. How is philosophical instruction possible in the Non-dualistic framework? Why does *YV* emphasize "good company" as a gate-keeper of liberation? Why is teaching by stories effective? Role of narrative (especially surrealistic mind-twisting plots) in helping philosophical illumination. The rhetorical and logical structure of mythological stories and their

The distinguished speakers at the conference were Rev. Prof S. Rimpoche (Director, Sarnath Institute of Higher Tibetan

Studies), Prof. R. M. Sharma, Prof. Kamlesh Dutt Tripathi (Dean -Sanskrit Department, Banaras Hindu University), Prof. K. N. Tripathi, Prof. K. N. Mishra, Prof. R. C. Sharma, Prof. Vidyaniwas Mishra (former Vice-chancellor of Varanasi Sanskrit University), Prof. R. R. Pandey, Dr. Pranati Ghosal and Dr. K. K. Sharma. The conference was summed up by Arindam Chakrabarti, and the vote of thanks was given by the eminent organizer and a great patron of Indian culture, Smt. Bimla Poddar.

As a result of so many concentrated activities it had sponsored, the seed planted by Infinity for the scholarly study of *Yogavashishtha* and *Bhartrihari* generated spin-off activities by other people as well. For example, Motilal Banarsidas Publishers organized a conference on Bhartrihari at India International Centre in 2003. It has rejuvenated interest in the scripture among many private study group scholars, who conduct special courses on the subject.

III. One Day Conference on *Kashmir Shaivism* at '*Jnana Pravaha*', Varanasi, in August 2000:

Prof. Arindam Chakrabarti was funded by Infinity Foundation to attend and organize a pilot one-day conference on '*Kashmir Shaivism*' in Varanasi at *Jnana-Pravaha*, located picturesquely on the banks of the Ganges, on 1st August, 2000. Some of the eminent speakers at the conference were Prof. Vidyaniwas Mishra (former Vice-chancellor of Varanasi Sanskrit University), V Venkatachalam (Chairman of Indian Council of Philosophical Research), and Dr. Betina Baumer.

9

SCHOLARS NURTURED BY INFINITY FOUNDATION VIA UHAWAII PROGRAM

Many scholars have been nurtured by the Infinity Foundation during the last eight years of funding for research and scholarship (talks, courses, books and papers), travel and sabbaticals, conferences, etc. Besides the funding, many scholars were made visible to the academic world through Infinity's networking, recommendations, and facilitation of presence in seminars, conferences, workshops and talks in universities and other institutions, in India, Europe and the United States. These scholars include:

SCHOLAR	INSTITUTION
Arindam Chakrabarti, Professor of Philosophy	University of Hawaii
Professor Lina Gupta	Glendale College
Garth Bregman	Germany
Professor Andrew Fort	Texas Christian University, Fort Worth

SCHOLAR	INSTITUTION
Matthew Mackenzie	University of Hawaii
Gary Tubb, Professor of Sanskrit	Columbia University
Tom Tillemans, Professor of Buddhist Studies	University of Lausanne, Switzerland.
Rafaela Torella, Renowned scholar on *Kashmir Shaivism*	Rome
Sir Peter F. Strawson, Emeritus Fellow and Former Waynflete Professor of Metaphysical Philosophy	Magdalene College, Oxford University, U.K.
Ashok Aklujkar, Professor of Asian Studies	University of British Columbia, Canada
Terence Parsons, Professor of Philosophy	University of California, Irvine
Mark Siderits, Professor of Philosophy	Illinois State University
Huw Price, Professor of Natural Metaphysics, School of Philosophy	University of Sydney, Australia
Wendy Doniger, Mircea Eliade Professor of the History of Religions	The Divinity School and Department of South Asian Language and Civilizations, University of Chicago
Jay Garfield, Chairman of Cognitive Sciences	Smith College
Henry Stapp, Professor of Physics	University of California, Berkeley
Johannes Bronkhorst, Professor of Sanskrit and Indian Studies	Lausanne University, Switzerland

SCHOLAR	INSTITUTION
Stephen Phillips, Professor of Philosophy	University of Texas at Austin
J.N. Mohanty, Woodruff Professor of Philosophy	Emory University
Chris Chapple, Professor of Religion	Loyola Marymount University, Los Angeles
Amit Goswami, Professor of Physics	Institute of Theoretical Science, University of Oregon

10

INFINITY GRADUATE STUDENT FELLOWSHIPS AND ASSISTANTSHIPS

The Infinity projects on Non-dualistic Indian philosophy helped illumine and prepare many committed graduate students to become recognized scholars of Indian philosophical traditions. These students enjoyed the nurturing provided by Infinity under the guidance of Prof. Arindam Chakrabarti and other visiting professors and scholars facilitated by Infinity Foundation. The Infinity Graduate Fellowships, over eight years, were given to Matt Mackenzie, Garth Bregman, Jennifer MacWeeny, Seth Miller, Menaha Ganesathasan, Ernest Rosen, Rohit Dalvi, Curtis Rigsby, Chris Framarin, Connor Roddy, Amy Donahue, Ethan Mills, Amjol Shrestha, Jeffrey Ashton and Ellen Fridland, among others.

These bright and carefully nurtured Infinity Graduate Fellows produced a large body of research and many important writings. Some of these were posted on the Infinity at Hawaii website:

1) Connor Roddy – "Ineluctable Modalities of Sensible: Thoughts on the *Nyaya* Buddhist Debate on Perception, Conceptualization and Language"

2) Alexandria Ham – "On Awareness of Awareness: Between

Prabhkara Mimamsa and *Nyaya*"

3) Amjol Shrestha – "Is the Belief in the Cessation (*Nirvana*) State an Unjustified Belief?"

4) Amy Donahue – "*Yoga*, Free Will and the *Purusha/ Prakriti* Problem"

5) Rohit Dalvi – "The Man from Nicobar: The *Bauddha Tarkabhasa* on *Sabdapramana*"

6) Matt Lopresti – "The Absence of Withdrawal (*pratyaahara*)"

7) Chris Framarin – "*Nishkama-karma* (A Critical Examination of Desireless Action in the Gita)"

8) Ethan Mills – "Indeterminate or Incoherent? Buddhist Indeterminate Perception, Metaphysical Packages, and Two Ethical Implications"

11

ARINDAM CHAKRABARTI'S GROUND-BREAKING RESEARCH

"It remains an accomplished fact that it is due to Infinity that my work on teaching and researching Indian philosophy in this department has got international official recognition."
— Arindam Chakrabarti, January 26, 2002

Infinity Foundation has invested in Arindam Chakrabarti as an important scholar of Indian thought by funding him every year from 1997 until 2005 for course development, teaching, travel and time off for research, writing, workshops and conference leadership and participation. His travel and research trips to Poland, UK and India and other places were also funded by Infinity Foundation.

Advaita Vedanta Conference, 1997: Arindam Chakrabarti researched on the crucial concept of *Ignorance and Divine or Yogic Omniscience*. The resulting paper was read to an international conference on *Advaita Vedanta*, organized by Ramakrishna Mission Institute of Culture in December, 1997.

Course of the *Vedic* and Non-*Vedic* Systems of Indian Philosophy,1998: In the Spring of 1998, Arindam Chakrabarti devised an introductory course on the *Vedic* and Non-*Vedic* Sys-

tems of Indian Philosophy, leading up to the Vedantic Metaphysics of Moral and Metaphysical Non-Difference.

Summer research, 1998: Arindam's Summer Research was on:

1. *"A Non-dualist Critique of Intentionality (the relation between awareness and its object): A contemporary analytic look."*
2. *"Knowing, Unknowing and Knowing All By Being All,"* discussed and presented at an international *Vedanta* conference at Calcutta where Prof Mohanty and other Indian experts were also present. The abstract is given below.

KNOWING, UNKNOWING AND KNOWING ALL BY BEING ALL

1. If external objects of perception and scientific investigation existed independently of consciousness, then knowledge would be related to its object by an intelligibly describable relationship. But, non-dualists like Madhusudana Saraswati have argued convincingly that the knowledge-object relationship is logically incoherent. Therefore, the external world does not exist objectively.

2. However, non-dualists are not naive idealists. They can accommodate the realist humility of confessing ignorance about the vast majority of existing objects through their doctrine of positive ignorance as constitutive of externality. Yet, we are minimally aware of

the existence of even what lies beyond our knowledge. This concept of the object of unknowing is fascinating (because it paves the way for the claim that as either known or unknown, literally everything is witnessed by consciousness).

3. Once our "hearing" of the Upanishadic Atman-Brahman *identity sentence lights up into a direc t - not merely philosophical - realization of the Self, all that is unknown becomes known, unheard, heard, and unthought, thought." This paper critically compares this non-dualistic notion of Omniscience with ten other concepts of Omniscience found in Buddhism, Jainism, Yoga, Christianity and other Philosophical and Mystical traditions. The paper concludes that the* Advaitic *knowing all by knowing the ONE is incompatible with any CLAIM of knowledge, let alone the claim of ALL knowledge. One who knows never overstates or asserts that he knows* (vijanan vidvan bhavate nAtivAdi"—Mundaka Upanishad 3.1.4).

Lisbon, 2000: In May, 2000, Arindam traveled to Lisbon, Portugal, for the *"Medical Ethics and the Human Condition"* conference, and presented a 23-page paper on the subject. It was written using the fourfold Therapeutic Model used by both the Buddha and Patanjali's *Yogasutras*: '*The Disease, The Cause of the disease, The Remedy and The Method or Way to the Remedy.*' He tried to infuse some *Upanishadic* Ethics of Food-Sharing and the *Bhagavad-Gita* ideal of Professional Work as "sacrifice" (e.g. that of the Doctor and the Drug researcher) into the rather mercenary market-morality of medicine as business.

Varanasi Conference, August 1 & 2, 2000: In India, Arindam organized a two-day conference on *Abhinavagupta and Kashmir Shaivism,* and the concept of intuition and creative consciousness. But before and after that, he gave talks on Metaphysics and Indian Philosophy both in Delhi (India International Center) and Calcutta (Ramakrishna Mission Institute of Culture, lecture on *"Many Faces of Freedom"*). He returned to UHawaii in August and taught the fall semester Graduate Seminar on *Bhagavad-Gita* and Kant.

Society of Hindu-Christian Studies, Nashville, November 2000: In the panel titled, *"Political Presuppositions and Implications of Hindu-Christian Scholarship,"* something new happened as Arindam Chakrabarti gave a scathing criticism to Richard King's recent book, *Orientalism and Religion*, which had earlier that same year been the subject of Rajiv Malhotra's pointed critique. In his courageous public stance, Prof. Chakrabarti broke ranks with the other panelists, Gerald Larson, Vasudha Narayanan, and Richard King, as well with the respondent, Cornine Dempsey.

Italy, Jan 2001: Prof. Chakrabarti traveled for ten days from the end of January to the beginning of February, presenting papers on Abhinavagupta's aesthetics in Italy. He wrote two new papers, one of which was immediately translated into Italian and circulated in the University of Siena. His report below illustrates

his commitment to the Infinity projects:

> *"You must realize that the project I take up as the Hawaii Infinity project of the year — be it* Yogavashishtha *or Bhartrihari or now Abhinavagupta — that becomes my whole-time occupation. For instance, later this month I am going to present two papers on the "RASA"-Aesthetics of Abhinavagupta and his psychology of human Emotions in an international Aesthetics Conference in Siena, (Tuscany) Italy. Day and night I am now immersed in Abhinavagupta's commentary on the ancient Theory of Theatre text by Bharata Muni and English writings on him and Western comparable theories of Emotions to be able to send this paper latest by tomorrow morning, so that they can translate it in Italian for their Research students...this is the work I do for Infinity Foundation and — in not too distant a future — this work [will] also has some deep effect on the American Academia."*
> — Arindam Chakrabarti, January 16, 2001

Directorship of the South Asian Studies Program: In 2001, Prof. Chakrabarti was made the Director of the South Asian Studies Program in UHawaii, because of his established status as a scholar and for his leadership in program management. In this capacity, he represented UHawaii and spoke at the Asian Studies meetings at Chicago. Arindam Chakrabarti's integrity and his standing as an accomplished philosopher enabled him to flow against the "South Asian Studies" fads, as illustrated in his following report:

> *"As far as your general idea of using every opportunity to enter into big and good universities in the mainland and inject good responsible India Studies there, instead of the merely faddish postcolonial anthropological Eurocentric "South Asian" crap – I could not agree more."*
> — Arindam Chakrabarti, 2001

Vedanta Conference at Miami University, 2001: Prof. Chakrabarti was also sponsored to this bi-annual world conference which was itself also largely sponsored by Infinity Founda-

tion.

India summer trip, 2001: In the summer of 2001, Prof. Chakrabarti received a fellowship at the Indian Institute of Advanced Studies at Shimla to work on Abhinavagupta's Philosophy (especially the doctrine of Recognition) of consciousness. His travel was funded by Infinity Foundation. He worked on Abhinavagupta's *Tantraloka* and IPV, and also began a translation of a major philosophical text by *Jayanta Bhatta* (9th Century Kashmiri), and gave four lectures on 'Creation and Creativity and Indian Literary Aesthetics', which came out as a monograph from the Shimla Institute. Additionally, he fulfilled his earlier desire which he had expressed as spending *"time in India studying with a* pundit *in Tirupati, an* Advaita Vedanta *text that I have been struggling with, and writing a substantial 50-page paper on how the non-dualist can give an account of intentionality, that is, of a conscious state making something else its object, WITHOUT assuming that the consciousness and the object are TWO THINGS."* [March 9, 2000]

Translation sponsorship, 2001: July was spent in Calcutta locating possible competent new translators of Sanskrit Philosophy texts for Blackwell's *Source Book of Indian Philosophy*, for which he was given a contract. This book is intended to replace the widely read, but now outdated 50-year-old Radhakrishnan and Moore Sourcebook (Princeton University Press). Infinity Foundation also gave him translators' fees for this project.

Fall, 2001: An article was submitted by him for *Education About Asia Journal,* titled, "How to teach Indian Philosophy and how not to teach it". This special issue was funded by Infinity Foundation.

Calcutta in December, 2001: He participated in two international conferences, one on Quine's contribution to Logic, and one on Contemporary theories of Consciousness, in Kolkata in December, 2001, for which he wrote new papers.

Development of *Philosophical Psychology:* Yoga Sutras *of Patanjali,* 2002: The concept of our ancient texts as *Indian Psychology*, and the strategy to use this paradigm to bring about an Indian Renaissance of Inner Sciences (*adhyatma-vidya*) was propounded by Rajiv Malhotra and sponsored at various conferences, individual scholarships in USA and India. This important and pioneering course was developed and taught by Prof. Arindam Chakrabarti in the fall of 2002 at UHawaii.

Arindam Chakrabarti went to India to intensively soak in knowledge from authentic and rare gurus of the ancient texts.

"I shall need to periodically go back to take intensive advanced training from Pundits *who teach in Sanskrit and who are fast dying out. Most of them are in South India."*
— Arindam Chakrabarti

Sabbatical Leave Activity, 2003-2004: In June, 2003, with encouragement and partial sponsorship from Infinity Foundation, Professor Chakrabarti took his sabbatical leave and spend this time in India (Chennai, Tirupati), mostly working on Debate and Discussion (*Samvaada*) traditional texts and methods, and in translating a tough text called '*Tarka-Taandava*' (the Dance of Dialectic) of the *Madhava* tradition, working in the Rashtriya Sanskrit Vidyapeeth at Tirupati.

It has been Rajiv Malhotra's strategic initiative through a variety of Infinity programs to develop a "Home Team" of Sanskrit scholars in India who would be well versed in the *purvapaksha* of the west. In partial fulfillment of this dream, Arindam Chakrabarti wrote a monograph of seven chapters in Sanskrit on Contemporary Western Epistemology, and taught them as lectures in Sanskrit over the eight months he spent in Tirupati to the Sanskrit-speaking *pundits*. Here is how Prof. Chakrabarti expressed his excitement over the prospects for this new kind of dialogue between cultures, in which Indians would be grounded in their own native frameworks and take on the West:

"This was my Sabbatical Year, after seven rather exhausting years of

building up the University of Hawaii department Graduate Program in Indian and comparative Philosophy, with your support...The most exciting project that I have finished, (quite in keeping with an idea you had broached a couple of years back with me: that it is time to go back to the Indian/Sanskrit roots and work to rejuvenate and strengthen them) has been a monograph of 7 chapters, in Sanskrit, on Contemporary Western Epistemology. I gave them as lectures in Sanskrit over the eight months I spent in Tirupati, for the Sanskrit speaking Pandits *who I found are, on an average, sharper than the Indian University Philosophy teachers, but have never been taught Western Philosophy in the most contemporary Way. I struggled to express to them in Sanskrit the "new discoveries" of Western Theory of Knowledge, and the result was fascinating. It was clear that they can immediately see the loopholes and appreciate the strengths and improve upon their own* Nyaya *or* Vedanta *or other positions by adapting and responding to Western ideas, falsifying the popular myth of the inflexible Traditionalists! I found this rather daring project immensely rewarding. The book is now being proof read for the press by me (to be published in Devanagari script by Rashtriya Sanskrit Vidyapeeth Tirupati) But besides this I did 22 other different presentations in India and Europe — all on 'Fusion' philosophy, using insights from Indian Thought to solve current problems of Western Philosophy."* [Emphasis supplied]
— Arindam Chakrabarti [Monday, August 02, 2004]

Arindam Chakrabarti approached this project far removed from any kind of cultural chauvinism, and emphasized comparative critiques of Indian/Western thought:

"I both write and teach Indian philosophy to beginners in an aggressively comparative way, because WE DONT WANT THE STUDENTS TO BLOCK THEIR NATURAL WESTERN THINKING AND CRITICAL FACULTIES when they are learning about Indian Thought. I still believe that the purist approach has MORE RISK of making museum pieces out of Indian Philosophies than the comparative approach."
— Arindam Chakrabarti, January 30, 2003 [Emphasis supplied]

Lectures at Tirupati, Vishakapatnam, Calcutta, December-January, 2004-5: The following excerpt from an annual report from the University of Hawaii about Infinity Foundation gives a good, overall assessment:

Principal Investigator Research

- *Professor Chakrabarti was funded by Infinity to travel to India in December-January, 2004-5. In India he first delivered Pattabhirama Shastri Memorial Distinguished Lecture in Sanskrit, on: "The Nature of Relations*" (sambandhasvarupa vimarshah) *at Rashtriya Sanskrit Vidyapeeth university in Tirupati.*

- *He then presented a plenary paper at International Congress of Vedanta at Andhra University, Vishakhapatnam on: Ancient Indian Physics of Darkness and* Advaita *Metaphysics of Ignorance.*

- *Finally, at the long standing invitation of the Department of English, Calcutta University, Kolkata, he delivered the two* Nabayug Acharya *Distinguished Lectures on: "FACES OF FUN and DEPTHS OF BOREDOM – classical Indian philosophical explorations of two contemporary post-modern emotional states."*

- *During this period, the Principle Investigator [i.e. Arindam Chakrabarti] has also worked on the 200-page Sanskrit monograph, published in Tirupati at the end of this July 2005. This book is called:* Adhunika-Pratichya Pramana-Mimamsa *(Contemporary Western Epistemology) and it is designed to empower Sanskrit-speaking pandits all over India by introducing them to the central issues of Western Epistemology, to which they can speak from authentic Indian philosophical points of view.*

- *He also wrote two new papers on Metaphysics of the Self and Self-Awareness in contemporary Western and Classical Indian philosophies of mind. These two papers were presented at two*

sessions at the Central Division American Philosophical Association meetings at Chicago on April 28 and April 29, 2005.

- *During the 9th East-West Philosophers' conference, which brought together more than 175 philosophers from all over the globe discussing EDUCATIONS AND THEIR AIMS, Prof Chakrabarti was invited to give a special evening public lecture, illustrated with a power-point slideshow of classic paintings and sculptures, on: The Uses of Revulsion: Ethics and Aesthetics of Disgust. The purpose of this lecture was to demonstrate how Indian theories of art and morality could be used to explain modern Western practices, rather than explaining Indian practices with Western theories, which is what is often done in the name of comparative philosophy.*

Comparative Philosophy Papers at Chicago, April 2005: He also wrote two new papers on 'Metaphysics of the Self' and 'Self-Awareness in contemporary Western and Classical Indian philosophies of Mind'. These two papers were presented at two sessions at the Central Division American Philosophical Association meetings at Chicago, on April 28 and April 29, 2005.

Ongoing Research, 2005: Presently, he is busy preparing a long essay on 'Abhinavagupta on Speech and the Other Self', which is scheduled to be published in the special issue of EVAM (an Indian academic journal sponsored by Infinity Foundation).

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OTHER PUBLISHED WORKS FROM THIS PROGRAM

I. Journal of Philosophy East and West, 2001. Special Infinity Foundation Issue: Non-dualism, Liberation, and Language: *The Infinity Foundation Lectures at Hawaii.*

For over half a century, Philosophy East and West has been quietly but firmly working towards rectifying the Eurocentrism of philosophy by demonstrating that there is a symmetrical dialogue between the unessentialized plurality of Eastern philosophical thought and insights on the one hand, and ancient, modern and contemporary Western philosophical movements on the other. Their work has been immensely rewarding to the global philosophical community.

As a rare and special honor and recognition to the commitment of Infinity Foundation patronage for generating a true dialogue in this field of questioning, the journal devoted an entire issue to the Infinity Foundation Lecture series conducted between 1997 and 2001.

Prof. Arindam Chakrabarti, who was leading this program on behalf of the University of Hawaii, wrote in the introduction of this journal, *"The editor of Philosophy East and West, Roger T. Ames, joins me in thanking Mr. Rajiv Malhotra, the heart/brain behind the Infinity Foundation, for his continued support for*

the ongoing struggle by Hawaii philosophers against stereotyping cultural dualisms of all sorts."

The abstracts from the Infinity Foundation *Vedanta* Lectures are included in the Infinity colloquium lectures table in the Lectures section.

II. The *Infinity at Hawaii* website: Internet Publishing:

The University of Hawaii has also hosted a website called "Infinity at Hawaii", which posts the scholarly works achieved by Infinity Grantees at the University for pursuing a course in Indian and Comparative Philosophy. This can be accessed at www.infinityfoundation.com/mandala/i_es/i_es_hawaii.htm

This web publication is a substantial achievement, especially considering that each of these students started from almost zero background in Indian Philosophy, whereas all of them are now pursuing doctoral studies in Indian and comparative philosophy and have already written some good scholarly papers that enrich the field. The posted papers have been mentioned in the Graduate Fellowships section earlier.

III. *YOGAVASHISHTHA* book (in process):

Arindam Chakrabarti and two UHawaii graduate students, Matthew Mackenzie and Garth Bregman, were sponsored by Infinity Foundation to the "*Yogavashishtha*" Conference, organized by Chris Chapple and Arindam Chakrabarti at Loyola Marymount University in Los Angeles, on 9-10 April, 1999, which was also attended by Rajiv Malhotra. Prof Chapple wrote to Infinity as follows:

"*Thank you for your generous support of* Yogavashishtha *studies...Arindam's inspiration has brought me back to* Yogavashishtha *and through his energetic efforts we have organized a two-day conference in Los Angeles on Friday and Saturday, April 9 and 10. A copy of the program is enclosed. As supporter of the many activities being initiated on the* Yogavashishtha, *we hope that you will be able to attend."*

— Chris Chapple, February 18, 1999.

This conference served as the launch event to develop a SUNY Press anthology on *Yogavashishtha*. Chris Chapple and Arindam Chakrabarti have been working as its editors, and they have done subsequent research for the book under a separate funding from Infinity Foundation. This is intended to be a research-level book on "Metaphysics and Ethics of *Yogavashishtha*", which could be used in US Universities. Readers of this book would be students and scholars, and people with a general interest in reading the *Yogavashishtha*. Here are some if its highlights:

- Abridged stories: *Karkati*, *100 Rudras*, Indra & Ahalya, *Lila*, Lazer Lover Rock Story, *Cudala*, Gadhi, Lavana, and Non-existent Prince.
- Arindam Chakrabarti will write about the dream/reality distinction and talk about the *Yogavashishtha's* continuity with the tradition of *Gaudapada*.
- Chris Chapple is writing about the *Paurusha* concept, and also about the function of the guru in the text in light of *Paurusha*.
- Gary Tubb is writing about literary technique and narrative structures employed in the text.
- Walter Slaje is writing a chapter that includes a historical introduction to the text and explains the issues pertaining to the *Mokshopaya* and on the *vichara/jnana/vairagya*, as well as the story of *Suraghu*.
- Bruno Lo Turco is writing a paper on *Akasha*, based on his conference presentation.
- Andrew Fort will do a paper on *Jivan Mukta*, augmented with investigations of the *Yoga* practices described in the *Yogavashishtha*.
- Garth Bregman is contributing a paper on many worlds' theory and quantum theory, and Mat Mackenzie, on phenomenology and *Yogavashishtha*.
- Chris Chapple is contributing various materials from his Infinity Lecture at UHawaii to serve as additional resource. An analysis of Buddhist thought and the presence or absence of *Kashmir Shaivism* in the text will be discussed.

"Rajiv: We are continuing to work on the Yogavashishtha *project*

and will mount a panel at the AAR in Toronto. Unfortunately, he [Arindam] won't be able to attend, but will most likely send along a paper. We have a fairly good frame for putting together the book. It has been difficult to connect with a couple of the YV experts in Europe, but at least we have two of them (Bruno & Slaje)."
— Chris Chapple [August 28, 2002]

APPENDIX - I
OVERVIEWS OF PHILOSOPHICAL ANNUAL THEMES FOR 1997-2005

PHYSICS AND CONSCIOUSNESS

Classical physics has made us believe that our bodies and brains are composed of tiny particles and local fields, and that every aspect of human behavior is controlled by mechanical rules. Our conscious thoughts, feelings and intentions appear to have no natural place in this deterministic universe, and they can have no causal effects beyond what is completely determined by local laws that fix the behavior of each tiny part of the universe in terms of its immediate neighbors. A key innovation in 20th century quantum physics is the view that physical laws are tools that allow us to make predictions about possible future experiences, but with an intrinsic uncertainty. There is extensive ongoing research on how this fundamental shift allows our experience to play a causal role that is not reducible to effects of physical parts. This impacts notions of free will and supports scientific models which allow consciousness and potentially a transcendental realm that are beyond the reductionist view of the world of matter.

This has led to a revival of philosophical questioning of the problem of consciousness and its relationship with the quan-

tum physical world. A basic question demands examination: Does contemporary physics reject the familiar naïve realism and compel us to revise our concept of objectivity?

These philosophical challenges lead us to doubt the traditional distinction between subject and object. But beyond this, there looms the issue that while quantum physics does not necessitate a non-dualistic theory like *Vedanta*, it does suggest it as one serious interpretation. The program at UHawaii has dealt with these highly metaphysical questions about the relationship between the Non-Dualistic Philosophy of *Advaita Vedanta*, *Mahayana* Buddhism and other Non-dualistic traditions of India, and Western developments in Physics, Cognitive Science, Metaphysics, Ethics, Philosophical Psychology, Epistemology and Phenomenology. Thus, it served as a forum for East-West philosophical exchange on an equal footing.

ADVAITA VEDANTA

The Indian mystical philosophies are concerned not only with the manifest reality we see about us, but also the Unmanifest Transcendent One. In the spectrum of goals in life, the highest is the practical attainment of a state of this universal, transcendent, transpersonal existence (which is not to be confused at all with notions of Salvation in Heaven from Eternal Damnation, for instance). In that state, there is no difference between the individual Self (*Jiva*) and God (*Ishvara*); there is only the quality-less Absolute (*Nirguna Brahman*). More drastically, Indian thought is not merely an analytical system as in the West, but mainly a spectrum of soteriological systems of transformation that are intended to lead to permanent transcendence of embodied existence.

One of the most important Indian schools of philosophy, *Advaita Vedanta* originated from the writings of *Gaudapada* and Shankaracharya, who in turn were commentators on earlier scriptures such as the Brahma Sutra, the *Bhagavad Gita*, and the *Upanishads*. As with all Indian systems of thought, *Advaita Vedanta* is at the same time a school of philosophy, a religion, a theory of consciousness and psychology, and a set of practices leading to *moksha*, or liberation from causation. *Advaita* meta-

physics integrates the late *Mandukya Upanishad*, *Samkhya* and miscellaneous other ideas around at the time. The following summarizes the *Advaitic* states of being:

STATE	*VISVA*	*TAIJASA*	*PRAJNA*	*TURIYA*
Usual translation/ interpretation	gross reality	subtle reality	causal reality	"fourth" (liberation)
State of conscious-ness	waking	dreaming	dreamless sleep	transcen-dence
Kosha	*annamaya*	*prana - manas – vijnana-maya*	*Ananda-maya*	*Atman* (beyond the *koshas* or sheaths)
Deity	*Vaishvanara*	*Hiranyagarbha*	*Ishvara*	*Nirguna Brahman*

Advaita Vedanta's basic premise is that the phenomenal world has empirical validity and yet it is virtual and temporal, but not absolute or permanent. All constructions about it are *maya* – an illusionary, impermanent manifestation - and *mithya* - virtuality (neither real nor unreal). All that exists is nothing but Brahman. One's individual self is ultimately no different from this creative source, Brahman, hence the importance given to the *Upanishadic* sayings "I am Brahman" and "That thou art". It is only metaphysical ignorance (*avidya*) that prevents us from realizing our true nature as identity with the Absolute - as in fact The Absolute Itself. Once *avidya* is removed, there remains the experience of the Atman's identity with Brahman. One becomes *jivanmukta* - liberated while in the body - and after death (of the ego, not necessarily physical) attains *Moksha*, identity with the Absolute.

YOGAVASHISHTHA

The *Yogavashishtha* or *Jnanavasishtha* is a classical text that combines Yogic, Vedantic, Buddhist, and *Kashmir Shaivite* thought through a collection of nested stories. It is in the form of replies given by Vasishtha, the great sage, to the queries of Shri Rama, the *Avatar*. Valmiki, the author of Ramayana, composed this while relating the dialogue between Vasishtha and Rama to Rishi Bharadwaj. It contains 32,000 *shlokas*. These tales emphasize the central role played by the mind in shaping the experience of reality and extol the virtues of human effort. Its luxuriant language and provocative interweaving of liberation and responsibility have long made this *Yoga* text popular in South Asia, and at one time, even in Persia.

Yogavashishtha or *Mokshopaya*, as it was originally called, is thought to have originated from Kashmir, which occupies a unique place in Indian literature, spiritual tradition and philosophy, and which has deeply influenced even the folk religious traditions. It is a series of beautiful stories with mind-boggling complexity of narrative structure that defy rational interpretation when located in linear time and physical space. As an epic poem, its language and wealth of metaphors, and its music, are unparalleled.

As a resource for spiritual practices of the *jnanapath* as well as (non-*Patanjali*) *Yogapath*, it has been constantly used by spiritual teachers down the centuries. As a philosophical text, propounding the doctrine of Pure Consciousness as the only reality and the objective world as only the mind's dream, it is not categorized as either Vedantic or *Samkhya Yoga* or Buddhist or *Kashmir Shaiva* or *Vaishnava*. It claims to be friendly to the ultimate conclusions of all these schools. The following are extracts from the "*Yogavashishtha Sara*", a condensed version of the *Yogavashishtha*, on the concept of non-dualism:

"The Self is more extensive than space; it is pure, subtle, un-decaying, and auspicious.
As such how could it be born and how can it die?" Ch I: 24
"The mind has by its own activity bound itself; when it is calm it is

free." Ch III 27
"This enquiry into the Self of the nature, "Who am I?", is the fire which burns up the seeds of the evil tree which is the mind." Ch V: 1
"How wonderful that in me, the infinite ocean of Consciousness; waves of jivas *(individual souls) rise, sport for a while, and disappear according to their nature." Ch VI: 8*
"Knowledge is not separate from you and that which is known is not separate from knowledge. Hence there is nothing other than the Self, nothing separate (from it)." Ch VIII: 6

According to *Yogavashishtha*, this world of experience with various objects, time, space and laws is a creation of the mind that is an idea or *kalpana*. Mind is the cause of bondage and liberation. To know that you are the immortal, all-pervading Self is to become that. This is *moksha*. This is the goal of life.

BHARTRIHARI

Bhartrihari may be considered one of the most original philosophers of language and religion not only in India but in the world. Though he is known primarily as a grammarian, his works have great philosophical significance, especially with regard to their connections between grammar, logic, semantics and ontology. His thought may be characterized as part of the *shabdadvaita* (linguistic non-dualism) school of thought, which asserts that cognition and language at an ultimate level are ontologically identical concepts that refer to one supreme reality, Brahman. Bhartrihari interprets the notion of the primary (sound) word in multiple realms (*shabda*) as transcending the bounds of spoken and written language and meaning. Understood as *shabda tattva (*"word principle") this complex idea explains the nature of consciousness, the awareness of all forms of phenomenal appearances, and posits an identity between these which is none other than Brahman.

It is thus language as a fundamentally ontological principle that accounts for how we are able to conceptualize and communicate the awareness of objects. The metaphysical notion of *Shabda Brahman* explains the unity of all existence as the foun-

dation for all linguistically designated individual phenomena.

Bhartrihari was a pioneering philosopher and a conservative Brahman who maintained his own tradition's superiority against the philosophies developed in his time. He promoted his own ideas, in which the Veda played a central role. He dealt with issues that others in India had addressed before him and suggested original solutions, thereby making him both a philosopher of contemporary challenges and a traditionalist who used the philosophical debates of his time to try to gain respectability for his own Vedic tradition.

NYAYA-VAISHESHIKA

The *Nyaya Vaisheshika* system is one of several systems of Indian philosophy which discuss theories of knowledge. It has also been the most influential in the history of Indic epistemology. The ideas developed here are complex and sometimes controversial. They are closely linked to purely logical systems, some of which are non-Aristotelian in structure. The theoretical framework involves many technical terms and concepts.

The *Nyaya Vaisheshika* introduces the notion of the truth content of propositions in terms of the modes by which they are arrived. The completely dependable sources of correct knowledge (*prama*) are known as "*pramanas*". Taking inspiration from earlier works, it also maintains that correct knowledge (*prama*) may be obtained through four modes.

First we have our faculties of perception. Much of what we believe to be true arises from our sense. This, therefore, is regarded as the most fundamental of all.

Then, there is comparison. This often serves to understand better what is presented as the truth. Analogies are very helpful in explaining how a system works.

Much of our knowledge, whether reliable or otherwise, also results from what we hear from others.

The next *pramana* is "*anumana*", or inference. Even without directly perceiving something, we may become aware of its existence through a process of logical deduction. In the inference process, reasoning plays an important role. This is beyond pure perception. In any inference, there are three elements. One infers something (A) about entity (B), from a sign (C). That which is

inferred (A), is known as *sandhya*. That about which (B) one makes an inference, is known as *paksha*. Finally, that which serves as instrument or sign (C) which enables us to make the conclusion, is known as *linga*. In other words, every inferred statement is of the form: From C, I conclude A about B.

For example, if I hear a siren, I may infer that an ambulance or a police car is speeding by. The motion of the car - which is what we infer - would be *sandhya* in this case. The car itself would be *paksha*, for it is about *it* that we make the inference. The sound of the siren which serves as the indicator for what is inferred would be the *linga*. Thus, from the siren, I conclude the speeding of an ambulance or a police car.

We note that in this chain of reasoning, we assume an invariable correlation between what is inferred and the sign. Thus, in our example, we take it as a fact that a siren is always associated with an ambulance or a police car. On what basis do we take this to be the case? Answer: on the basis of numerous past experiences. In other words, the reasoning based on inference is not an Aristotelian syllogism which is purely deductive, but an application of inductive reasoning. “Inductive logic” is at the root of empirical science.

On the other hand, there are some explicitly stated sources of invalid (*a-prama*) knowledge. Thus, knowledge through dream is regarded as invalid.

Some Indian logicians maintained that the ultimate criterion for the validity of knowledge is its concordance with observed data. This concurs remarkably with the empiricist criterion in science for acceptability of propositions. Another rule enunciated for knowledge-validity is the success of an affirmation in a practical context. In other words, long before the pragmatic epistemology and instrumentalism of Charles Pierce and John Dewey, Indian epistemologists had adopted a pragmatic view of knowledge.

— Varadharajan V. Raman, Ph.D., professor emeritus,
Rochester Institute of Technology.

PATANJALI'S YOGASUTRAS

The most influential classical text from the *Yoga* school of Indian philosophy is the "*Yoga Sutras*" by Patanjali, written in the second century BC. These "threads" on *Yoga* are extremely terse and state concisely and precisely the essential points or techniques. Originally, these teachings were oral and were explained and interpreted by commentaries from a teacher guiding the student.

"*Yogah-chitta-vritti-nirodhah*!" This sutra of Patanjali summaries the basic foundation of the *Yogasutras* and the true meaning of *Yoga*. *Yoga* is described in this sutra as "(the process of) denying *(nirodha)* the movement *(vritti)* of the formed mind or manifest consciousness *(chitta)*"

This meditative discipline of liberation is called '*Raja Yoga*' or the *Yoga* of the eight steps, which may be listed as follows:

1. Restraint: non-violence, not lying, not stealing, not lusting, and non-attachment
2. Observances: cleanliness, contentment, discipline, self-study, and surrender to the Supreme God
3. Posture or physical exercises
4. Breath control
5. Sublimation or withdrawal from the senses
6. Attention
7. Concentration
8. Meditation

Meaning and Purpose of the *Yoga Sutras*

Yoga means 'union' (Non-division / Non-duality) and the purpose is for the *yogi* to achieve union or Spiritual Absorption into the Supreme Absolute. *Yoga* teaches that our true self is the *atman* and that our outer self-identity is an illusion to be overcome.

These *sutras* do not go into the specifics of meditation, such as how to sit or what postures are best because it was assumed this would be taught by a teacher to a student and that certain basics would be a part of the instruction. The student is expected to become familiar with basic meditation techniques

and postures before practicing these precepts.

Organization of the *Yoga Sutras*

These *sutras* are in four parts (*padas*): 1. *Samadhi Pada:* Contemplation and Meditation 2. *Sadhana Pada:* The Steps to Union 3. *Vibhuti Pada*: Union Achieved and Its Results 4. *Kaivalya Pada:* Illumination and Freedom. The goals of these four stages are:

- Stilling the Mind
- Contemplative Practices
- Psychic Powers
- State of Pure Aloneness of Liberation

Patanjali may be interpreted using *Samkhya* ontology which reduces the objective world into a constantly evolving field of three matrices: Transparent Delight (*Sattva*), Torment and Dynamicity (*rajas*) and Delusive (*tamas*).

ABHINAVAGUPTA

Between 950 and 1020 AD, Abhinavagupta of India dominated the fields of *Kashmir Shaivism*, Poetics, Literary Aesthetics, Dance, Drama & Music theory, Epistemology, Theology and Ritual Philosophy of Tantra. His voluminous work in 36 parts is the great *Tantraloka* brings together grammar, textual interpretation, aesthetics, metaphysics, epistemology and mystical experience, and unravels mysteries of esoteric rituals in an unprecedented way. In the area of Non-Dualistic *Shaivism*, his two commentaries on *Utpaladeva*, his own grand-teacher, the brief *Ishvara-pratyabhijna-vimarshini* and the elaborate *Isvara-pratyabhijna-vivriti vimarshini*, remain central to the refutation of the Buddhist doctrine of No-Self (using very *Yogachara* Buddhist premises about phenomenal perceptions with inner objects projected outside), as well as of *Nyaya-Samkhya* style pluralistic realisms. Abhinava's favorite text is his own commentary on just the first couple of verses of *Malinivijayottara tantra*. In this text, he elaborates his theory of the sense-organs and his theory of the root-phonemes of language arranged in two distinct ways—as *Malini* and as *Matrika*—to be pregnant with secret spiritual and creative meaning and power to reawaken our consciousness to its primordial identity with God.

Abhinavagupta combines in his philosophy, keen attention to bodily sensations and the functioning of the sense-organs - no one who reads him in the original will even dream of calling him "world-negating" - with un-relenting logical argumentation against opponents whom he regards as essential contributors to the progress of philosophical thinking. His massive commentary on Bharata's *Natyashastra* remains a mostly untranslated document of extremely subtle philosophical analysis of all aspects of the performing arts. His commentary ***"lochana"*** - living up to its name - remains the only eye-opener to understanding the rather complex theory of 'Suggestive Meaning of Poetry' developed by Ananda Vardhana in his root text *Dhvanyaloka*.

Abhinavagupta's commentary on the *Bhagavad-Gita* proposes innovative interpretations of many verses of this universally revered text, especially decrying sectarian exclusivist interpretations as a mere preacher of devotion to the personal deity Krishna. With texts like *Paratrishikavivaranam* and *Tantrasara*, and *Paramarthasara* and *Paryanta-Panchasika*, Abhinava remains the most fascinating and encyclopedic Indian philosopher yet to be presented to the West and to modern Indian intelligentsia.

To give a small example, the problem of how we come to know the emotional states of Other Persons - a hot issue right now in Psychology, Neuroscience, Philosophy, and Sociology - is a topic on which Abhinavagupta's theory of consciousness with its powers of mirroring, illumination, differentiation, othering, conceptualization, remembering, re-identifying, relishing, imagining, and simulation, can provide revolutionary insight!

BUDDHIST THEORIES OF TRUTH AND KNOWLEDGE

THE TENETS OF BUDDHISM:

Gautama Buddha taught that others could also attain the special knowledge and thereby obtain release from the cycle of rebirth. The main tenets of his teaching are:

The Four noble truths: 1) Life is suffering - *Dukkha*: Birth

trauma, Illness, Old age, Fear of approaching death, Separation from what one loves, Stuck with what one hates. 2) The cause of suffering is desire - *tanhan*. 3) The cure for suffering is to remove desire. 4) To remove desire, follow the eightfold path.

The Eightfold Path: 1) Right Knowledge - Understand the Four Noble Truths 2) Right Thinking – Lead a life on the correct path 3) Right Speech - Don't lie, don't criticize others unjustly or gossip, don't use harsh language) 4) Right Conduct - Follow the Five Precepts 5) Right Livelihood - Earn a living without harming others 6) Right Effort - Conquer all evil thoughts, maintain good thoughts 7) Right Mindfulness – Become aware of all the states in body, emotions and mind 8) Right Concentration - Deepen meditation to lead to a higher state of consciousness / enlightenment.

Five Precepts: 1) Do not kill 2) Do not steal 3) Do not lie 4) Do not be unchaste 5) Do not take drugs or drink intoxicants.

There is a common basis to all Buddhism expressed in what is called the Triple Jewel (*Tri Ratna*): the *Buddha* (the enlightened one), the *Dharma* (teaching) and the *Sangha* (community of monks). Buddhism as practiced today is divided into the three schools - the *Theravada* (Teachings of the Elders), the *Mahayana* (Greater Vehicle), and the *Vajrayana* (Diamond Vehicle). A large and bewildering range of Buddhist sects are categorized into one of the three schools, and *Yogachara* is a subset of the second school listed below:

I. Theravada (Teachings of the Elders) is found mainly in Sri Lanka, Burma, Thailand, and Vietnam.

II. Mahayana (the Greater Vehicle) is found mainly in Tibet, Mongolia, China, Korea and Japan.

III. Vajrayana (Esoteric or Tantric Buddhism) is practiced mainly in Tibet, but in Japan has a strong hold within the Shingon and Tendai sects.

I. THERAVADA *(Hinyana)* BUDDHISM:

Early Buddhism (*Theravada*) stressed that the goal of each individual was to seek freedom from the chain of rebirth and thus from all sufferings and death. This goal was called Nirvana. Although there were many different philosophical

schools, the religion became centered on the institution of the monastery with ordained monks and a lay congregation that supported the monastery. The rituals were simple and minimum. Meditation and introspection were encouraged.

Main Features:

- Literal: Teachings of the Elders
- Main Focus: Four Noble Truths, Meditation, Sage Buddha
- Main adherents: Southeast Asia

II. MAHAYANA BUDDHISM:

Mahayana retains from *Theravada* much of the later accounts of the Buddha's historical life and the *vinaya* tradition of monastic discipline. The changes were:

- *Theravada* faith in Buddha versus the *Mahayana* emphasis on self-effort
- *Shunyata* (Emptiness) is the goal. The *dharmas* of the *Hinayanists*, and therefore all reality, are empty or lacking in self-nature.

In *Mahayana* Buddhism the *Bodhisattva* path is exalted. This is the being who desires the highest enlightenment for the sake of others and focuses on his practice of six *Parmitas* (*Dana, Shila, Kshanti, Virya, Dhyana, Prajna*). The function of the *Bodhisattva* is to postpone his own final ascent into Nirvana and to be reborn as human as long as even a single sentient being remains undelivered from suffering. This form of Buddhism also came to be known as *Boddhisatvayana*.

While the goal of *Mahayana* remained Buddhahood as in all other forms of Buddhism, the method of attaining was modified. Buddhism changed into an altruistic faith-oriented system in which in addition to meditative practices, the devotion to a *Bodhisattva* was an equally valid way to reach Buddhahood. This goal was characterized as the state of *Tatatha* or *non-duality.* Monks, nuns, and laity follow the path of the *bodhisattva*. These new ideas appear in *Mahayana sutras* which purport to be the Buddha's own teaching that he had given to his most advanced disciples. Examples of these are: *Prajnaparamita* (Perfection of Wisdom), *Vimalakirti*, *Sadharmapundarika* (Lotus), *Sukhavati* (Pure Land).

Main Features:
- Literal meaning: Great Vehicle
- Main Focus: Four Noble Truths, Meditation, Divine Buddha, Bodhisattva
- Main adherents: China, Japan, and Korea, Mongolia
- Confucianism and Daoism Influence
- Chan (China) or Zen (Japan) Buddhism
- Main Practice: Meditation, Chanting, Teacher-Student dialogue.

Yogachara Buddhism

Yogachara (Practice of *Yoga*) was an early form of *Mahayana* that adopted the late *Theravada* teaching concerning the two bodies of the Buddha (*dharmakaya* and *rupakaya* or physical body). Later, *Yogachara* expanded the number of Buddha bodies to three: *Trikaya*, the three-body doctrine:
- *dharmakaya* -Buddha primarily associated with his *dharmakaya* - ineffable and indescribable, and often identified with those sutras in which this teaching was set down.
- *sambhogakaya* — enjoyment body, associated with specially adorned stupas and images: a kind of intermediate, almost Divine body through which the Buddha became visible to the *Mahayana* faithful.
- *nirmanakaya* — magical appearance body; identified with his epiphany as a historical human being.

This tendency to emphasize the trans-historical character of the Buddha is also reflected in the way in which the Mahayanists interpret his various achievements and powers. They believe these powers had established a field of merit that transcended the laws of karmic retribution and remained available to those who recognized and took advantage of it. The Mahayanists thus moved beyond the traditional *Hinayana* belief that placed primary emphasis on individual self-effort and proclaimed that the powers of the Buddha, the recognition of those powers, and the various forms of self-effort all served as interrelated components of the path that leads to release.

III. VAJRAYANA BUDDHISM:

Vajrayana, which is dominated by *mantras*, is known as *Mantryana*, *Tantrayana* or *Vajrayana*. It is characterized as the path which leads to perfect enlightenment. *Vajrayana* means '*Shunya* Vehicle' where *Shunya* is used in a special sense to represent *Vajra*. *Vajra* also means "Thunderbolt" or 'diamond', and *Yana* means 'Path, Way or Vehicle'. Vajra was chosen as the name of the tantric Buddhist tradition because of the diamond's indestructibility as well as of its physical ability to cut through all substances. *Vajrayana* constitutes the last major stage in the development of Buddhism.

Vajrayana Buddhism accepts all assumptions of *Mahayana*, but expands and elaborates them further by adding a few of its own. The goal is now characterized as *Boddhi* Nature (the matrix of Enlightenment). Every sentient being is a potential Buddha, but he or she is unaware of it because of the dense fog of ignorance that clouds the mind. The fog is said to be discursive thought, which discriminates and polarizes all concepts. Once it is moved, *Boddhi* nature emerges like a clear light. This state of reality it achieved by combining knowledge, wisdom or insight with the means of fitness of action which is the same as *karuna* or compassion. Thus, both literally and figuratively, *Vajrayana* is the belief in the twin principles of insight and compassion and in their co-emergence, which leads one to the state of *Mahasukha* (great Bliss).

Main Features:

- Literal meaning: Diamond Vehicle
- Main Focus: Meditation, Chanting, Enlightenment in one lifetime, Tibetan gods and demons, Religious visualizations, Philosophical debate, Ritual, *Yoga*, Tantric Sex .
- Main adherents: Tibet.

APPENDIX-II

Philosophical Psychology: *Yoga Sutras* of Patanjali
Syllabus Phil 422 / Chakrabarti: Fall 2002

Syllabus

This course approaches Patanjali's Aphorisms on *Yoga* as philosophical psychology. The four chapters of this ancient Sanskrit work are:
*On Stilling the Mind
*On Contemplative Practices
*On Psychic Powers
*On the State of Pure Aloneness or Liberation

On the basis of a distinctive *Samkhya* ontology which reduces the objective world into a constantly evolving field of three affective matrices, Transparent Delight (*sattva*), Torment and Dynamicity (*rajas)* and Delusive Torpor (*tamas*), the *Yoga* theory of the psyche offers us sophisticated answers to the following philosophical questions:

- What is mind? Is it a mistake to think that I am my mind? Can there be consciousness without any sense of ego?

- How does the mind function in waking, dreaming, sleeping, concentrating, knowing, remembering, during distraction, and while sleeping?
- What are emotions?
- What is the role of language and imagination in our ordinary perceptions and beliefs?
- What is the *Yoga* account of our experience of time?
- What moral preparations or practice of virtues must go hand in hand with the practice of meditation as a means to attaining a waveless mind? How is pure consciousness to be detached from object-consuming mental activity?
- What is the co-relation between bodily postures, breathing and mental states?
- What is the role of self-conscious reasoning and analysis in *Yoga* meditation?

Week	Curriculum
1	What is Philosophical Psychology? Can philosophical psychology have a normative or therapeutic side to it? What is *Yoga*? Can *Yoga* be studied as Philosophical psychology? (Wicher: Ch 1) The concepts of *Chitta*, *Chittavriti*. (Feuerstein, pages 1—33)
2	Concepts of "the river of the mind" continued (Wicher: chapter 3) Definition of *samadhi*. Does it mean arresting, or quieting or restricting or stilling of the modifications of the mind? Types of *samadhi*: on the object, on the grasping act, on the grasper ego, Intuitive Omniscience leading to total detachment and, finally pure aloneness of the spirit. What is the own-nature of this spirit or "onlooker"(*drishta*)? The changing mind and the unchanging pure consciousness. (Wicher: chapter 4 and additional). Photocopied readings: Dasgupta pp 13-30)
3	What is to be rejected (= suffering) and its causes, the means of rejection and the target state of sufferinglessness (*Yoga Sutras* 11.15—27) The Moral Psychology of the discriminating person and sensitivity to our sorry embodied existence.
4	Concepts of Knowledge, Error and Verbal Constructions. The *Yoga* Epistemology. Is sleep a state of the mind?
5	*Yoga* Ethics: the Eightfold Method and the place of the Restraints (*yama*) and Observances (*niyama*) in the path to *Yoga*.
6	Concepts of Repeated Practice (*abhyasa*) and Dispassion (*vairagya*). (Wicher: Chapter 4) Comparisons with William James on Habit.
7	The fourfold virtue of Friendship, Compassion, Joyousness and Indifference towards different types of fellow beings. The importance of vigilant meditative attention to the practice of imagining oneself in the place of the other.

8	The conflation of word, awareness and meant object in ordinary distracted thinking and willing and the results of discriminating between them. Focusing and isolating as techniques of one-pointed contemplation. The *Yoga* theory of language. (*Yoga Sutra* II, 42 and 111. 17)
9	The Role of God in *Yoga* (Dasgupta: *Yoga* as Religion): Omniscience Causation in *Samkhya* and *Yoga*.
10	Clear light of Pleasure, Restlessness of Pain and Darkness of Inertia. The nature of emotions bitten by the five afflictions: ignorance, egotism, will-to-live (fear of death), desire and aversion.
11	Three faces of Time, Feeling of change, and Change of Feelings.
12	What is liberation? Can the liberated being be a1ive and engaged in work? (Wicher: Chapter 6)
13	Other Kinds of *Yoga*: *Yoga*-in-action of the *Gita*, *Yoga*-in-love of the Theistic Schools (Aurobindo: Synthesis of *Yoga*, Parts One and Three)
14	Sri Aurobindo's conception of Integral *Yoga* and the influence of Tantra.
15	Revision and Open Discussion

Assignments and Methods of Assessment:

Four short (3 page) papers (20% of final grade)

One midterm take-home paper (5 pages) (20%)

One final essay (8 pages) (60%).

Students will be continuously assessed on the basis of class participation and evidence shown of regularly doing the readings assigned.

Final Paper Due On: December 10th.

Yoga: Philosophical Psychology: "*Chitta*" the mind/psyche is NOT the self or the onlooker consciousness. *Chitta* is not *Drashta*. The mind is what the mind does. What does the mind/psyche do? It fluctuates, flows, keeps transforming itself, since it is made of the three perpetually changing strands: illumination/pleasure, kinesis/pain and inertia/torpor.
The Five operations/fluctuations (*vritti*) of the psyche are:

- Correct Cognition, which, in turn, could be of three types:
    - Perception
    - Inference
    - Knowledge from authority/ testimony

- Incorrect Cognition
- Verbal/Conceptual Construction
- Remembering
- Sleep

Each of these fluctuations could be generally of two types: Afflicted or Unafflicted.

Afflictions are of five general kinds:

- Unwisdom or existential error
- I-am-ness / ego-sense
- Will to survive (= fear of death)
- Attachment
- Aversion

Thus, the river of the mind flows in two opposite directions: towards the good that brings joy, and towards evil that brings pain and remorse. To the extent that we can arrest the flow that makes the mind fluctuate in the afflicted fashion, we can make it flow towards a stillness that ultimately leads to liberation from unwisdom and the bondage and suffering it begets. How is it possible to arrest the flow of afflicted fluctuations of the mind ? Through practice and dispassion.

YOGA: Philosophical Psychology:

Questions for the 2nd 3-page writing assignment:

Write at most 3 pages and at least 2 pages in answer to ONLY ONE of the following:

1. Is deep dreamless sleep, a mental state?
2. "Ignorance (*avidya*) is mistaking that which is impermanent, impure, painful, non-self as permanent, pure, joyful and self"'. (YS. II. 5) Why should one expect that such a natural fluctuation of the mind would cease or get "arrested" simply by repeated practice (*abhyasa*) and dispassion (*vairagya*)? Explicate the last two notions to extract a reasoned answer.
3. What is a conceptual construction (*vikalpa*)? Critically discuss Patanjali's definition of it with your own examples. To what extent are conceptualizations useful for *Yoga* and to what extent are they disturbances to be overcome?
4. Can a morally bad person attain *samadhi*? Can a person who has never focused on anything, that is, has never been above

the distracted (*vikshipta*) state of mind, have a morally virtuous character? Give clearly formulated arguments for your answers to each of these questions, not just your opinions or convictions.

Possible Paper for The *Yoga* Philosophical Class, Fall 2002:

1. What is the mind-body problem? How would you try to solve it from a *Yoga* point of view?
2. What is *samadhi*? How many kinds of *samadhi* are there? What is the role of ethical virtues in them?
3. What is time according to *Yoga*? Does the *Yoga* theory of time and our experience of time match the *Yoga* view of causation?
4. Distinguish between *Chitta* and *Purusha*. Can there be consciousness without a sense of ego?
5. What is '*vairagya*' (dispassion)? How many kinds of *vairagya* does the *Yoga Sutra* talk about? Why are 'practice and dispassion' so important for *yoga* practice? Try imagining one without the other. Why does it fail to help us attain a stillness of the mind?
6. What is the *Yoga* theory of words and word-meanings? How is it connected to the *Yoga* picture of cognitive *samadhi-s*?
7. What is the role of '*Ishvara*' (God?) in *Yoga*? State clearly and fully Patanjali's argument for the existence of such a "special person" and critique it.

Expected length: 6 to 7 pages (Not more than 7, not less than 5)

NOTES

[1] Arindam Chakrabarti spotted this sculpture at the University College Chapel at Oxford, and brought it to the attention of Rajiv Malhotra, President of Infinity Foundation. Prof Chakrabarti's painful impressions of the sculpture written in the Infinity Foundation special issue of the East-West Journal of Hawaii have been paraphrased here. Mr. Malhotra worked painstakingly for over a year to procure a picture of the not easily accessed frieze.

[2] The following articles and texts were used:

- Matilal, Bimal Krishna, Epistemology, Logic and Grammar in Indian Philosophical Analysis. (chpt. 1 and 2).
- Phillips, Stephen. *Nirvikallpaka-vada*. (Forthcoming)
- Phillips, Stephen. "There's Nothing Wrong with Raw Perception: A Response to Chakrabarti's Attack on *Nyaya's Nirvikalpaka Pratyaksa*," Philosophy East and West 51; 2.
- Chakrabarti, Arindam. "Seeing Daffodils, Seeing as Daffodils and Seeing Things Called "Daffodils"."
- Chakrabarti, Arindam. "Against Immaculate Perception". Philosophy East and West 50; 1.
- Chakrabarti, Arindam. " Experience, concept-possession, and knowledge of a language"

- *Annambhatta Tarkasmagraha*. (Selections) (A Traditional Text of Indian Epistemology).
- Abhinavagupta. *Ishvara Pratyabhijna Vimarshini*. (Selections).
- Ho, Chien-hsing. Sense Experience and Language in the Classical Buddhist, *Nyaya* and Grammarian Philosophies.
- Strawson, P. F. Freedom and Resentment and Other Essays. NY: Methuen.
- Mishra, Kamalakar (1993). *Kashmir Shaivism*. Cambridge, MA: Rudra Press.
- Chatterjee, Ashok Kumar (1975). The *Yogachara* Idealism, Banaras Hindu University.
- Chatterji, J. C. Kashmir Shaivism. New Delhi, India: Gayatri Offset Press.

[3] Notes from Tom Tillemans March 3, 2005 intensive advanced workshop on "Buddhist *Apoha* Theory, a technical logico-epistemological nominalist theory of meaning and general terms on which is based Buddhist Anti-Essentialism":

- The Buddhist doctrine of *Apoha* is aimed at answering the question of how a word hooks up with a thing in the world.
- *Apoha* is (directly) relevant to the fields of logic, philosophy of language (theory of meaning/reference) epistemology, metaphysics.
- *Apoha*, if successful, could solve the problem of ostension and shared extension.
- *Apoha* is meant to provide a nominalist explanation for universals.
- *Apoha* – exclusion (negation) – *vyâvritti.*
- *Anyâpoha* – exclusion of what is other/different of (*anyasmât*) or from (*anyasya*) unclear.
- *Yogachara* – radical scheme/content divide: scheme is accessible to conception, content is accessible to perception, ineffable.
- Particulars become causal: potentials/powers (*shakti*).
- *Dignâga*: *Pramâòasamuchchaya* – *sabda* is not a separate *pramâòa* because of two problems:
    - Testimony
    - word meaning
- Jinendrabuddhi's commentary:
- *Shabda* is not different from inference. How? What type of inference?

- Infer from effect to cause (fire from smoke)
- Words are an effect of a person's intention—we cannot infer the truth of a statement, but we can infer a person's intention—This leads to an emasculated concept of testimony
- Sound is impermanent because it is a product. - Good inference
- Sound is impermanent because it is impermanent. - Bad inference: uninformative, etc.
- But all products are impermanent (the two properties are coextensive). So why can't you perform the logically valid substitution?
- *Apoha* can solve this: 'The vase is impermanent'. "Vase" excludes non-vases, but doesn't exclude properties that the vase has, "impermanent" excludes non-impermanent things, also things that are of the same kind. Thus the only extension is impermanence.
- Dharmakriti's perception of absence, which Chakrabarti calls the "thwarted expectation view"…
- We don't normally perceive absences. Is this a challenge to *Apoha*?
- Dharmakîrti introduces two things:

  1. A causal theory—things cause words, rather than words referring to things.
  2. A theory of unconscious error

[4] Instead they relocate these ideas either into Biblical equivalents or onto frameworks attributed to non-theistic (secularized) but distinctly Western thinkers. This repackaging bothered Rajiv Malhotra in the mid-1990s, as he regularly participated in various academic conferences on Consciousness Studies, and his disillusionment led him to develop the U-Turn Theory on how and why the West appropriates and reformulates non-Western ideas as its own. A primary impetus behind the Foundation's interest in pursuing Indian Philosophy in the academy was to engage the establishment on this issue, and it was therefore appropriate that Goswami was invited as the very first speaker in this series and that Quantum Mechanics and Indian Non-Duality was the first year's theme under this program at UHawaii.

[5] It is noteworthy that a few years prior to writing his seminal

book on quantum mechanics and the brain, Dr. Stapp, an eminent theoretical physicist at Berkeley, had studied Vaishnava philosophy under teachers at ISKCON and had written a book about the *Vaishnava* cosmology to show that it was consistent with quantum mechanics. Unfortunately, political pressures appeared to have compelled him to abandon this link publicly, and even in his own seminal work, he failed to feature this previous important work by him that had shaped his own intellectual breakthrough. Had this been a link between Bible and quantum physics, one doubts that he would have denied his own work going forward. Rajiv Malhotra engaged Dr. Stapp on this matter privately and confirmed his uncomfortable suspicions about Eurocentrism in the field of philosophy of science.

[6] Mohanty has been known in the West as one of the foremost authorities on phenomenology, the theories popularized there by Husserl in early 20th century. At the same time, Mohanty is also an adept at Vedanta philosophy. However, he has not wanted to show any links between these two segments of his life or to bring them into dialogue. While there have been attempts to engage Mohanty to change this isolation of Indian thought from mainstream debates in philosophy, he has maintained the stance of separation.

[7] Dr. Phillips is a student of Sri Aurobindo's philosophy and translator of the major work on *Navya-Nyaya* ("New Logic") of Gangesha. His tome was recently published with a grant from Infinity Foundation.

Thank you for your generous support of Yogavashishtha studies...
— Chris Chapple, Loyola Marymount University, February 18, 1999.

Your foundation's ongoing contribution to this important program provides invaluable support towards teaching and research activities in Indian philosophy and culture at the University of Hawaii. Without your foundation's generosity, opportunities of this kind would not be possible.
— Patrick M. McFadden, President, University of Hawaii Foundation, May 19, 2000.

In the New York Times, Sunday, Jan 13, 2000, Education Supplement, it has been remarked that three graduate programs of the University of Hawaii are regarded as international leaders: Astronomy, Oceanography and Indian and Chinese Philosophy. This is based on an independent international ranking by www.blackwellpublishers.co.uk/gourmet,which for the last two years has ranked University Of Hawaii philosophy department as THE TOPMOST of all the excellent schools in the area of Indian philosophy...NOW, LET ME TELL YOU THIS WITHOUT ANY DOUBT: SINCE 1997 THE INFINITY FOUNDATION'S GRANT— AND OUR SPEAKERS' SERIES AND GRADUATE STUDENT SUPPORT SPECIFICALLY AIMED AT INDIAN PHILOSOPHY CAN CLAIM AT LEAST 50% OF THIS CREDIT…Without any matching grants from the University itself, for the last five years, Infinity Foundation has been supporting two to three in-coming graduate students and an immensely successful distinguished lecture series…
— Prof. Arindam Chakrabarti, Department of Philosophy, University of Hawaii at Manoa, 2002

We sincerely appreciate your longstanding support of this distinguished program. The program's promotion of Indian Philosophy as the central theme of research, teaching and special lectures has done much to nurture international understanding and goodwill. I extend my sincerest thanks for your generous support through the years.
— Elizabeth B. Sloane, President, University of Hawaii, July 15, 2002.

The gifts from the Infinity Foundation over the last several years have greatly enhanced the ability for our students and faculty to perform meaningful, comparative research in the field of non-dualistic philosophy, and this support demonstrates that you recognize their significant contribution to the University's role as an incubator for ground-breaking research and knowledge. Mahalo for your continuing generosity.
— David McClain, Acting President, University of Hawaii, October 14, 2004.

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